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SCHOLAR'S RECORD OF CHURCH ATTENDANCE.

We give up this page to the scholars with the request that they will try to fill every blank during this Quarter. A blessing comes upon those who are faithfully present at the services of the church. This Record will enable you to mark your attendance, showing at a glance how many times, if any, you have been absent. Then it also shows who it was that preached on each particular Sabbath, and where his text is to be found. In the last space of all is a blank for the scholar's name, to be signed at the close of the Quarter with the teacher's endorsement. In some schools a public recognition is made of those who are present at church every Sabbath.

Sabbath, July 5th, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Sabbath, August 23d, 1885.* *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*
Sabbath, July 12th, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Sabbath, August 30th, 1885.* *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*
Sabbath, July 19th, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Sabbath, September 6th, 1885.* *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*
Sabbath, July 26th, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Sabbath, September 13th, 1885.* *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*
Sabbath, August 2d, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Sabbath, September 20th, 1885.* *I heard Rev..... .....preach to-day.* *The text was, Book..... chap..... verse....*
Sabbath, August 9th, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Sabbath, September 27th, 1885.* *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*
Sabbath, August 16th, 1885. *I heard Rev.....preach to-day.* *The text was, Book..... chap..... verse....*	*Signed, ...* *Scholar.* *The above is correct,* *.....* *Teacher.*

1 Kings 12: 6-17. REVOLT OF THE TEN TRIBES. B. C. 975.

Commit to memory vs. 6-8.

6 And king Re-ho-bo'am consulted with the old men, that stood before Sol'o-mon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jer-o-bo'am and all the people came to Re-ho-bo'am the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by A-hi'jah the Shi'lonite unto Jer-o-bo'am the son of Ne'bat.

16 ¶ So when all Is'ra-el saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid? neither *have we* inheritance in the son of Jes'se: to your tents, O Is'ra-el: now see to thine own house, Da'vid. So Is'ra-el departed unto their tents.

17 But *as for* the children of Is'ra-el which dwelt in the cities of Ju'dah, Re-ho-bo'am reigned over them.

GOLDEN TEXT.

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—Prov. 13: 20.

LESSON PLAN.

1. Counsel. 2. Choice. 3. Consequences.

HOME READINGS.

M. 2 Sam. 7: 1-17..The Kingdom of David.
T. 2 Sam. 12: 1-10.The Sin of David.
W. 1 Kings 11: 4-13.The Sin of Solomon.
Th. 1 Kings 11: 14-43.The Adversaries of Solomon.
F. 1 Kings 12: 1-20.Wise Counsel Rejected.
S. Prov. 13: 14-25.Wise and Foolish Counselors. [Son.
S. Dan. 7: 13-28 ..The Kingdom of David's Greater

Lesson Hymn.—Westminster S. S. Hymnal, 125: "Each day to live for Jesus." Other hymns, 88, 56, 52.

OPENING WORDS.

At the death of Solomon (B. C. 975), Rehoboam, his only son, succeeded to the throne. Soon after that event he went to Shechem, a town of the tribe of Ephraim, thirty-four miles north of Jerusalem, to proclaim his accession and receive the homage of the nation. The place of meeting was probably selected as an act of concession to the Ephraimites, who had more than once shown their jealousy of Judah. The people demanded a remission of the severe burdens imposed by Solomon, and promised to serve him loyally if their grievances were removed. Rehoboam promised them an answer in three days. Our lesson tells us of his foolish reply, and the consequences that followed it. The *time* of this lesson is B. C. 975; the *place*, Shechem. Parallel passage, 2 Chron. 10.

HELP IN STUDYING THE LESSON.

V. 6. The old men that stood before Solomon.—Held office as his ministers and counsellors. Prov. 27: 10. He probably did this for form's sake, knowing what their advice would be, and with no thought of following it. **V. 7. If thou wilt be a servant.**—Consulting their interests and acting for their good. Prov. 1: 2-5, 25, 30. Compare Matt 20: 27, 28. **Good words.**—Wise, kind, conciliating words. Prov. 15: 1. **They will be thy servants.**—Loyal and faithful subjects. It is quite doubtful whether these concessions would have prevented the revolt. It was not the work of a day, as it would seem at first glance. There were old and bitter jealousies among the tribes. The envy of Ephraim had long been cherished and was deeply rooted. Rehoboam's answer gave them an occasion, if not just ground, for rebellion. **V. 8. Forsook.**—Rejected. It did not suit his inclination. He wanted advice that would sanction the course he felt disposed to follow. **Young men.**—Probably the sons of Solomon's chief officers, who had been brought up with him, and knew little of popular wants. **V. 9. Make the yoke . . . lighter.**—A reasonable request which a wise king would have readily granted. **V. 10. My little finger.**—A proverbial expression, meaning that he would lay upon them still heavier exactions, instead of lightening their burdens. **V. 11. A heavy yoke.**—Taxes, military service, forced labor upon the public works. **Scorpions.**—Whips with many lashes armed with sharp iron points. **V. 12. Jeroboam.**—For his previous history study Home Reading for Thursday. **The third day.**—According to his direction. See v. 5. **V. 14. After the counsel of the young men.**—The people's petition was rejected with gross taunts and insolent threats of heavier burdens. **V. 15. The cause was from the Lord.**—God's purpose as it had been declared to Solomon (chap. 11: 1-13) and to Jeroboam (chap. 11: 29-39), came to pass through the folly of Rehoboam. **Perform his saying.**—Inflict the threatened punishment. See Thursday's Home Reading. See also 1 Kings 2: 1-4. **V. 16. All Israel.**—Meaning here the ten tribes. **What portion?**—What is David to us? The signal-cry of revolt. See 2 Sam. 20: 1. The spark of rebellion was at once kindled into a flame. **To your tents.**—Let each tribe return to its own bounds and rally around its own standard for war, if need be. **See to thine own house.**—Look out for yourself; reign over your own tribe of Judah. A formal renunciation of allegiance on the part of the other

tribes. **V. 17. Children of Israel.**—Members of the ten tribes dwelling within the territory of Judah. These were from time to time joined by others, who from the strength of their piety were unwilling to sever themselves from the privileges of the temple. Thus the power and prosperity of Judah were greatly increased. The tribe of Benjamin, which had been closely identified with Judah, and the Levites also remained faithful to Rehoboam. Judah held less than three-tenths of the territory, but numerically, the people were almost equally divided.

INTRODUCTORY QUESTIONS.

Who was the first king of the Israelites? How long did he reign? Who was the second king? What was the character of his reign? How long did he reign? Who succeeded David? What famous buildings did Solomon erect? How long did he reign? When did he die? Who succeeded him? For what purpose did Rehoboam go to Shechem? Why was this assembly made at Shechem? What appeal did the people make to him? What was Rehoboam's reply? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What did the Lord promise David respecting his kingdom? What judgments were denounced against him on account of his sin? Of what sin was Solomon guilty in his old age? What punishment did the Lord foretell? What adversaries rose up against Solomon? What account is given of Hadad? Of Rezon? Of Jeroboam? How does Solomon contrast the prudent man and the fool? What is the effect of refusing instruction? Of regarding reproof? Whom did Daniel see in the night visions? What was given to him?

QUESTIONS ON THE LESSON.

I. Counsel. vs. 6–11.

Whom did Rehoboam first consult? What was their counsel? Whom did he then consult? What counsel did they give? Of whom should he have sought counsel? Jas. 1 : 5. Of whom should the young seek counsel? Jer. 3 : 4. What was the psalmist's confidence? Ps. 73 : 24.

II. Choice. vs. 12–15.

What was Rehoboam's choice? How did he answer the people? What threats did he make? Why were they rash and foolish? Prov. 15 : 1–5. Why did he not hearken to the people?

III. Consequences. vs. 16, 17.

What did the people do? What prophecy did this fulfil? How does the case of Rehoboam illustrate the golden text? How many tribes revolted? Who remained faithful to Rehoboam? Who is called the son of David? Matt. 1 : 1. What is it to have no part in him? 1 John 5 : 12. Who have revolted from him?

QUESTIONS FOR FURTHER STUDY.

What was the condition of the kingdom at the death of Solomon? What jealousies existed between the leading tribes? What influence had they in the revolt? How did the two kingdoms compare in territory, population, wealth and power? Give an outline of the reign of Rehoboam. What do you learn from this lesson?

CLOSING WORDS.

We should seek the counsel of those who are older and wiser than ourselves. Especially should children listen to the advice of their parents and teachers. Nor should we fail in any case of doubt or difficulty to ask counsel of God. We need his guidance at all times, and he is ever ready to give wisdom to those that ask him. When you ask the advice of others do not let your own wishes and inclinations lead you to reject the counsel of those who are wiser and more experienced than you are. Our lesson further shows us the folly of rough, harsh, threatening words. If we make such speeches we may expect to be answered back in echoes of our own words. "A soft answer turneth away wrath, but grievous words stir up anger." When you are provoked by the words of others, set a watch over your lips and say no hasty things. Doubtless Rehoboam was sorry for the foolish words that he had spoken, but his sorrow did not bring back the ten tribes to their allegiance. So a single unwise speech or foolish act may be followed by consequences that you will regret all your life long.

CATECHISM.

Q. 27. *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. Who succeeded Solomon as king? *Ans.* His son Rehoboam.
2. What appeal did the people make to him? *Ans.* To lighten the burdens his father had laid upon them.
3. What counsel did he receive? *Ans.* The old men advised him to grant their request; the young men counseled him to give a harsh refusal.
4. What did the king do? *Ans.* He followed the counsel of the young men.
5. What was the conseqence of his folly? *Ans.* Ten of the tribes rebelled against him and made Jeroboam their king.

For Lesson Hymns, see pages 94, 95.

LESSON II. July 12, 1885.

1 Kings 12: 25-33. IDOLATRY ESTABLISHED. B. C. 975.

Commit to memory vs. 28-31.

25 ¶ Then Jer-o-bo'am built She'chem in mount E'phra-im, and dwelt therein; and went out from thence, and built Pe-nu'el.

26 And Jer-o-bo'am said in his heart, Now shall the kingdom return to the house of Da'vid:

27 If this people go up to do sacrifice in the house of the LORD at Je-ru'sa-lem, then shall the heart of this people turn again unto their lord, *even* unto Re-ho-bo'am king of Ju'dah, and they shall kill me, and go again to Re-ho-bo'am king of Ju'dah.

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Je-ru'sa-lem: behold thy gods, O Is'ra-el, which brought thee up out of the land of E'gypt.

29 And he set the one in Beth'el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Le'vi.

32 And Jer-o-bo'am ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Ju'dah, and he offered upon the altar. So did he in Beth'el, sacrificing unto the calves that he had made: and he placed in Beth'el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth'el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Is'ra-el: and he offered upon the altar, and burnt incense.

GOLDEN TEXT.

"Thou shalt have no other gods before me."—Ex. 20: 3.

LESSON PLAN.

1. The Lord Forsaken. 2. Idols Set Up. 3. False Worship Established.

HOME READINGS.

M. Deut. 4: 1-20.....Idolatry Forbidden.
T. Ex. 32: 1-20.....Aaron's Golden Calf.
W. 1 Kings 12: 25-33.....Idolatry Established.
Th. Deut. 12: 1-14.....True Place of Worship.
F. John 4: 1-24.....Spiritual Worship.
S. Hos. 10: 1-15.....Penalty of Idolatry.
S. Ps. 115: 1-18.....God Contrasted with Idols.

Lesson Hymn.—Westminster S. S. Hymnal, 213: "Jesus is all in all to me." Other hymns, 182, 187, 191, 205.

OPENING WORDS.

Rehoboam returned to Jerusalem and made immediate preparations to recover the portion of the kingdom that had revolted from him. He collected a large army, and was already on the march when the prophet Shemaiah came to him with a message from Jehovah forbidding him to make war upon the revolting tribes. Rehoboam obeyed the command, and the division was completed. Jeroboam reigned over ten tribes, or Israel, and Rehoboam over Judah, or the two tribes of Judah and Benjamin. Jeroboam was left in peace to concentrate and strengthen his kingdom. Our lesson to-day tells us of some of the plans he adopted for this purpose. The *time* of this lesson is B. C. 975, and years following; the *places*, Shechem, Penuel, Bethel, Dan.

HELP IN STUDYING THE LESSON.

V. 25. Built Shechem.—Enlarged and fortified it. It was in the territory of the tribe of Ephraim, and was made a city of refuge (Josh. 20: 7), and a Levitical city. Josh. 20: 20, 21. Its modern name is Nablûs, and it has thirteen thousand inhabitants. **Dwelt therein.**—Made it his capital. **Penuel.**—The ancient Peniel (Gen. 30: 30), beyond Jordan, between Jabbok (Gen. 32: 32) and Succoth. Gen. 33: 17. **V. 26. The kingdom shall return.**—He feared a re-action in favor of the king of Judah. **V. 27. Go up to do sacrifice.**—As the law commanded them. See Ex. 33: 17; Deut. 12: 5, 6; 16: 16. If the people went to Jerusalem to the three yearly feasts, and the Levites went up in their turn to conduct the temple service, he feared that this religious union would bring about a political re-union. Humanly speaking, with one religion, one temple and one priesthood, there could not long be two kingdoms. He therefore sought to break this bond, forgetting on what terms a permanent kingdom had been promised him. 1 Kings 11: 38 If he had faithfully fulfilled these conditions the Lord would have built him "a sure house," his kingdom would have absorbed that of Judah, and endured for ages. **V. 28. The king took counsel.**—With the heads of the nation who had helped him to the throne. **It is too much.**—He wants them to think that he is moved with pity for their hardships in setting up the new places of worship. **Thy gods.**—Rather, "thy God." The word is plural, but it designates one Divine being in this case, as in all others in which it is used, as it frequently is, of the true God. Jeroboam did not intend to substitute the calves for Jehovah, but to use them as visible symbols of Jehovah in the worship offered to him. Compare Ex. 32: 4, 8. They were to worship, not the calves, but Jehovah by means of the calves, in direct violation of the second commandment. Ex. 20: 4-6. **V. 29. Bethel.**—On the southern boundary of his kingdom, twelve miles north of Jerusalem, and on the direct road to that city. Here Abraham built an altar (Gen. 12: 8); Jacob saw his vision here, naming the place Bethel (Gen. 28: 11-19); here Samuel judged Israel (1 Sam. 7: 16). **Dan.**—At the northern extremity, about ninety miles from Bethel. The place referred to was not the city of that name, which was of later date, but a cavern about four miles from Dan, in one of the ridges at the foot of Mount Hermon. The situation of these places explains why Jeroboam selected them. They were easily accessible to the people, and they were also ancient sanctuaries of Israel. **V. 30. Became a sin.**—It was a sin for Jeroboam, and it became a sin for Israel. 1 Kings 14: 16. **Went before the one.**—Read, "They went to worship before the one at Bethel, or the other at Dan." **V. 31. An house of high places.**—A temple in each of the two cities. **Of the lowest of the people.**—"Out of all the people." He set aside God's appointed ministers, the Levites, and put others in their

place. **Not of the house of Levi.**—To which the priestly office belonged. Compare Ex. 28: 1, 43; 40: 15; Num. 3: 10. **V. 32. Eighth month.**—A month later than the feast of Tabernacles, as celebrated in Judah, for which this festival was a substitute. **V. 33. He offered upon the altar.**—He officiated as priest. **Devised in his own heart.**—Did it as pleased him, regardless of the divinely-appointed places, ministers, times and manner of worship. It was a system of his own devising without God's authority, and it brought ruin upon him and his kingdom.

INTRODUCTORY QUESTIONS.

What did the people demand at Shechem? What did Rehoboam reply? What followed his reply? Who became king of the revolting tribes? What did Rehoboam at first determine to do? What prevented him from carrying out this plan? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

How did the Lord speak to the Israelites in Horeb? What command did Moses give them about graven images? How did the Israelites break the second commandment in Horeb? What was the Lord's command respecting the place of worship? What did the woman of Samaria ask our Lord about the place of worship? What was his reply? With what punishment was Israel threatened on account of idolatry? How did the psalmist contrast the true God with other gods of the heathen?

QUESTIONS ON THE LESSON.

I. The Lord Forsaken. vs. 25–27.

What two cities did Jeroboam enlarge and fortify? Where are these places? What made them specially important? What did Jeroboam fear? What had the Lord promised him? 1 Kings 11: 38. What did he wish to prevent?

II. Idols Set Up. vs. 28–30.

What did Jeroboam do? What did he say to the people? Where did he set up these images? Where was Bethel? Where was Dan? What did the people do?

III. False Worship Established. vs. 31–33.

What else did Jeroboam make? What law in regard to the place of worship did this violate? How did he violate the law in regard to priests? What feast did he establish? In what respects was this a violation of the law? In what other respect did he sin? Which is the second commandment? What is required by it? What forbidden?

QUESTIONS FOR FURTHER STUDY.

What do you find in the Bible about Shechem? Bethel? Dan? How often and to what feasts were all the people required to go up to Jerusalem? Mention the several items of Jeroboam's sins. Show why they were sins. How is Jeroboam regarded in the history of Israel? 2 Kings 10: 29. How did Jeroboam make Israel to sin? Who overthrew Jeroboam's altars? Compare 1 Kings 13: 1, 2, with 2 Kings 23: 15, 16.

CLOSING WORDS.

Note in all this lesson how completely Jeroboam forsook the Lord and followed his own counsel. Note also the effects of his sin. He had been promised that if he obediently followed the Lord, his kingdom should be established. But he departed from God. He sinned himself, and he led the whole nation to sin. This has made his name notorious in all ages. Again and again we read of "the sin of Jeroboam who made Israel to sin." For this the Lord finally cast him off. From the idolatry which he established came the final destruction of his kingdom. Let not fear nor worldly interest lead you to forsake the Lord. It is better to do as he commands, even when it seems as if we would lose by so doing. Be careful that you do not make others to sin. Our own sin is almost sure to lead others astray. Do not listen to those who would tempt you to follow evil courses. Note, finally, that Jeroboam and his people sinned by worshiping the Lord by images in violation of the second commandment. There may be, and there often is, idolatry where no images are outwardly set up for worship. Do not set up idols in your own hearts. Do not give to any other the honor and love that are due to God alone. Worship him only in the way he has appointed in his word.

CATECHISM.

Q. 28. *Wherein consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. Who became king of the ten tribes of Israel? *Ans.* Jeroboam, the son of Nebat.
2. Why did Jeroboam not want his people to go to Jerusalem to worship? *Ans.* He feared they would turn again to Rehoboam, king of Judah.
3. What did he do to prevent it? *Ans.* He set up two golden calves to be worshiped—one at Bethel, and the other at Dan.
4. Whom did he make priests? *Ans.* Men who did not belong to the priestly tribe of Levi.
5. What feast did he establish? *Ans.* One like the feast of tabernacles, but held a month later.

1 Kings 16: 23–34. **OMRI AND AHAB.** B. C. 925–912.

Commit to memory vs. 30–33.

23 In the thirty and first year of A'sa king of Ju'dah began Om'ri to reign over Is'ra-el, twelve years: six years reigned he in Tir'zah.

24 And he bought the hill Sa-ma'ri-a of She'mer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of She'mer, owner of the hill, Sa-ma'ri-a.

25 But Om'ri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jer-o-bo'am the son of Ne'bat, and in his sin wherewith he made Is'ra-el to sin, to provoke the LORD God of Is'ra-el to anger with their vanities.

27 Now the rest of the acts of Om'ri which he did, and his might that he shewed, *are* they not written in the book of the Chron'i-cles of the kings of Is'ra-el?

28 So Om'ri slept with his fathers, and was buried in Sa-ma'ri-a: and A'hab his son reigned in his stead.

29 And in the thirty and eighth year of A'sa king of Ju'dah began A'hab the son of Om'ri to reign over Is'ra-el: and A'hab the son of Om'ri reigned over Is'ra-el in Sa-ma'ri-a twenty and two years.

30 And A'hab the son of Om'ri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jer-o-bo'am, the son of Ne'bat, that he took to wife Jez'e-bel the daughter of Eth'ba-al, king of the Zi-do'ni-ans, and went and served Ba'al, and worshiped him.

32 And he reared up an altar for Ba'al in the house of Ba'al, which he had built in Sa-ma'ri-a.

33 And A'hab made a grove; and A'hab did more to provoke the LORD God of Is'ra-el to anger than all the kings of Is'ra-el that were before him.

34 In his days did Hi'el the Beth'el-ite build Jer'i-cho: he laid the foundation thereof in A-bi'ram his first-born, and set up the gates thereof in his youngest *son* Se'gub, according to the word of the LORD, which he spake by Josh'u-a the son of Nun.

GOLDEN TEXT.

"The way of the wicked is an abomination unto the Lord."—Prov. 15: 9.

LESSON PLAN.

1. Omri's Wicked Reign. 2. Ahab's Worse Reign.

HOME READINGS.

M. 1 Kings 13: 1–19 .....Jeroboam's Altar Cursed.
T. 1 Kings 13: 20–34 .....The Prophet Slain.
W. 1 Kings 14: 1–20 .....Jeroboam's Death.
Th. 1 Kings 15: 25–34 .....Jeroboam's Successors.
F. 1 Kings 16: 1–16 .....Three Wicked Kings.
S. 1 Kings 16: 23–34 .....Omri and Ahab.
S. Prov. 15: 1–14 .....The Way of the Wicked.

Lesson Hymn.—Westminster S. S. Hymnal, 90; "Weary of wandering." Other hymns, 92, 98, 141, 164.

OPENING WORDS.

Jeroboam reigned twenty-two years (B. C. 975–954), and was succeeded by his son Nadab, who reigned only two years (B. C. 954–953). He was slain by Baasha, who usurped the kingdom, slew all the family of Jeroboam, and reigned twenty-four years (B. C. 953–930). Elah his son succeeded to the throne, and, after a reign of two years (B. C. 930–929), was assassinated by Zimri. To secure the throne, Zimri put to death all the family of Baasha. The army proclaimed Omri, their commander, king. He marched at once to Tirzah, which had been the capital from the time of Jeroboam (1 Kings 14: 17, 18), and took it. Zimri took refuge in the palace, set it on fire, and perished in the flames, after a reign of seven days. A part of the people wished to place Tibni on the throne. A civil war followed. Finally Tibni was defeated and slain (B. C. 925), and Omri was established in the kingdom. Thus within a period of fifty years from the revolt there was a succession of six kings on the throne of Israel. Their history is recorded in the Home Readings of this lesson, which should be carefully studied. The *time* of the accession of Omri was B. C. 925; of Ahab, B. C. 912. The *places*, Tirzah and Samaria, the capitals of the kingdom of Israel.

HELP IN STUDYING THE LESSON.

V. 23. In the thirty-first year.—Omri's reign dates from the twenty-seventh year of Ahab's reign, but for four years his supremacy was contested by Tibni. See vs. 21, 22, and compare with vs. 15, 16. **Asa.**—The grandson of Rehoboam, and the third king of Judah—a good and prosperous reign of forty-one years. **Twelve years.**—Including the four years of civil war with Tibni. **Tirzah.**—A city in the mountains north-east of Shechem, noted for its beauty. Cant. 6: 4. It was the residence of the kings of Israel from Jeroboam (1 Kings 14: 17, 18) to Omri. **V. 24. Samaria.**—Near the centre of Palestine, six miles from Shechem and thirty-five miles north of Jerusalem. It continued to be the capital for two centuries, until the destruction of the kingdom. It was improved by Herod, who called it Sebaste. It is now a village called Sebastiyah. **Two talents of silver.**—About $3,400. The buying power of money was then much greater than now. **After the name of Shemer.**—Shemer had probably made this a condition of the sale. On a tablet dug out of the ruins of Nineveh an inscription was found in which it is called *Beth-Khumri*—the house of Omri. **V. 25. Worse than all that were before him.**—Jeroboam, Nadab, Baasha and Elah. It is probable that under his influence the worship of Jehovah through the medium of the golden calves, was changed to pure idolatry, or the worship of the images themselves. It would seem also that he gave laws and modes of worship, which are referred to by the prophet Micah (6: 16) as still observed in his time. **Vanities.**—A term frequently given to false gods as having no real existence. Sometimes they are called "lying vanities." Jer. 8: 19; Acts 14: 15; Ps. 31: 6. **V. 27. Might that he showed.**—He was valiant in battle. See v. 17. **Book of the Chronicles.**—The public records of the kingdom not now extant. **V. 29. Thirty-eighth year of Asa.**—B. C. 918. **V. 30. Above all.**—Worse than Omri, who had been worse than those before him. See also 1 Kings 21: 25, 26. **V. 31. As if it had been a light thing.**—As if it was nothing

to break the second commandment by image worship, he would set aside the first also by introducing other gods. Ezek. 8: 17; 16: 47. **Jezebel.**—She had great force of character, and used it all for evil. It was through her influence that Baal-worship was introduced. **Ethbaal.**—He was also a priest of Ashtoreth, the principal female deity of the Phœnicians. **Baal.**—The corresponding male deity. Ahab's marriage with Jezebel led him into Baal-worship, just as Solomon's heathen wives turned his heart after strange gods. 1 Kings 11: 4; 21: 25, 26.

V. 32. House of Baal.—Temple for his image and worship. It was probably a large and splendid building. **V. 33. Made a grove.**—Literally, "made the Asherah," that is, the image of Ashteroth or Astarte, the goddess of the Zidonians. **V. 34. Build Jericho.**—See Josh. 6: 26. To this act of disobedience Hiel was doubtless incited by Ahab. It is here mentioned as a proof of the wickedness of the times. **The foundation thereof in Abiram.**—At the cost of his life. There was an exact fulfilment of the curse pronounced four hundred and forty years before.

INTRODUCTORY QUESTIONS.

What was the title of the last lesson? Why did Jeroboam not want his people to go to Jerusalem to worship? What did he do to prevent it? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What did a prophet of Judah foretell respecting Jeroboam's altar at Bethel? What sign was given in proof of its fulfilment? Of what disobedience was this prophet guilty? How was he punished? On what occasion did Jeroboam consult Ahijah the prophet? What message did Ahijah send him? How long did Jeroboam reign? By whom was he succeeded? What then became of the family of Jeroboam? Who was the third king? What message did the Lord send to Baasha by Jehu? Who succeeded Baasha? By whom was he slain? What became of Zimri? How long did each of these kings reign? What was the character of their reign? Who disputed the throne with Omri? What was the result?

QUESTIONS ON THE LESSON.

I. Omri's Wicked Reign. vs. 23–28.

How long did Omri reign? What was his capital for the first six years? What new city then became the capital? For what price did he buy the ground on which he built it? After whom did he name it? What was the character of Omri? Whom did he resemble? How was he worse than Jeroboam? How long did he reign? Where was he buried?

II. Ahab's Worse Reign. vs. 29–33.

Who succeeded Omri? When? How long did he reign? How did he surpass his predecessors in sin? Whom did he marry? Who were the Zidonians? What is said of Ahab's whole course and character? What city was rebuilt in his day? By whom? What curse had Joshua pronounced? Josh. 6: 26. How was this fulfilled?

QUESTIONS FOR FURTHER STUDY.

What can you find in the Bible about Samaria? Jericho? What do you know about Baal and his worship? What was the character of Jezebel? What was her influence over Ahab? What do you learn from this lesson about the growth of sin? The influence of bad rulers?

CLOSING WORDS.

Our entire lesson shows us the fearful nature and consequences of sin. When one begins a course of sin, he knows not where it will end. Do not think any sin "a light thing." Making light of less sins makes way for greater. Beware of the first step in the way of transgression. Remember that all our lives are spent in the sight of the Lord. Nothing is hidden from him. The way of the wicked is an abomination unto the Lord. Let this thought keep us from sin. Note how one wicked man leads others in his ways. One after another all these kings of Israel walked in the ways of Jeroboam, each surpassing his predecessor in wickedness, until we find in Ahab a man blackened with every crime. We never sin without affecting others. A wicked father leads his children into sin. A bad boy causes others to do wrong. It is dangerous to associate at all with the wicked; much more to make them our chosen and intimate friends. Ahab's marrying a bad, idolatrous woman made him an idolater, and led him to the commission of many fearful crimes. In marriage and intimate friendships the worse is not lifted up to the better, but the better is drawn down to the worse. Choose your friends from among the good. Try to make the world better instead of worse from your living in it.

CATECHISM.

Q. 29. *How are we made partakers of the redemption purchased by Christ?* A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?* A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What city did Omri build and make his capital? *Ans.* Samaria.
2. What was the character of Omri? *Ans.* He was worse than all the kings that reigned before him.
3. Who reigned after Omri? *Ans.* Ahab, his son.
4. Whom did Ahab marry? *Ans.* Jezebel, the daughter of the king of the Zidonians.
5. What idolatrous worship did he introduce? *Ans.* The worship of Baal, the chief god of the Zidonians.

I Kings 17 : 1-16. **ELIJAH THE TISHBITE.** B. C. 910.

Commit to memory vs. 5-9.

1 And E-li'jah the Tish'bite, *who was* of the inhabitants of Gil'e-ad, said unto A'hab, *As* the LORD God of Is'ra-el liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Che'rith, that *is* before Jor'dan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Che'rith, that *is* before Jor'dan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zar e-phath, which *belongeth* to Zi'don, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zar'e-phath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And E-li'jah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Is'ra-el, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of E-li'jah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by E-li'jah.

GOLDEN TEXT.

"So he went and did according unto the word of the Lord."—1 Kings 17 : 5.

LESSON PLAN.

1. Elijah before Ahab. 2. Elijah at Cherith. 3. Elijah at Zarephath.

HOME READINGS.

M. Ps. 107 : 1-21.....Feeding the Hungry.
T. Job 5 : 8-27.....Care of the Needy.
W. 1 Kings 17 : 1-16.....Food in Famine.
Th. Ex. 16 : 11-21.....Bread from Heaven.
F. Matt. 14 : 13-21.....Bread for the Multitude.
S. John 6 : 27-35.....Bread of Life.
S. Prov. 3 : 1-10.....The Way to Plenty.

Lesson Hymn.—Westminster S. S. Hymnal, 255: "I will lift up mine eyes." Other hymns, 156, 160, 180, 189.

OPENING WORDS.

Ahab, under the influence of Jezebel, abandoned the worship of Jehovah, even in the base form which had been adopted by Jeroboam, and established the worship of Baal and Ashtoreth. For the former he built a temple and altar at Samaria, and for the latter a shrine at Jezreel, the new capital or country-seat of the royal family. Four hundred and fifty priests of Baal served at Samaria, and four hundred prophets of Ashtoreth at Jezreel. The altars of Jehovah were everywhere overthrown, and altars of idols erected in their stead. A fierce and bloody persecution followed. The prophets of the Lord and those who were faithful to him were slain, or foreed to hide themselves in deserts and mountains, and in dens and caves of the earth. The worship of Jehovah was apparently driven out from Israel. It was at this crisis that Elijah, the very chief of the prophets, appeared. In future lessons we will learn the principal events of his life. Our lesson to-day contains the first mention of him that we find in the Bible. The *time* is B. C. 910-907; the *places*, Samaria, the brook Cherith, Zarephath.

HELP IN STUDYING THE LESSON.

V. 1. The Tishbite.—So called probably from his birth-place in Gilead, of which there is no other trace or mention. **Gilead.**—A mountainous region east of the Jordan, extending from the sea of Galilee to the Dead Sea. **Said unto Ahab.**—Coming abruptly into his presence. **As the Lord liveth.**—Elijah's mission was from Jehovah, the living God, in opposition to Ahab's dead, senseless idol. **Before whom I stand.**—Whom I serve. See 1 Kings 18 : 1; Luke 4 : 25. In the East slaves stood before their masters, watching for their command. Elijah here represents himself as the Lord's servant or slave. Deut. 10 : 8. **Neither dew nor rain.**—Drought was one of the punishments threatened if Israel forsook the Lord. Deut. 11 : 17. **These years.**—Until Ahab's state of mind was such as to warrant the removal of the judgment. **But according to my word.**—The duration of the drought would depend upon Elijah (Jas. 5 : 17, 18), and upon the repentance of the people. **V. 3. Hide thyself.**—To secure his own safety until the event proved the truth of his word, and the people felt their need of him and his God. God always takes care of his servants. Ps. 37 : 3. **By the brook Cherith.**—One of the water-courses, probably on the east of Jordan. It is not elsewhere mentioned. **V. 5. So he went.**—The unquestioning obedience of faith. **V. 6. The ravens.**—God might have sent his angels to minister to him, as he afterward did; but he sent the ravens to show that he can serve his own purpose by the meanest as well as the mightiest creatures. **V. 7. After a while.**—Probably about a year. **The brook dried up.**—A sore trial of his faith, but it failed not. **In the morning . . . in the evening.**—God sometimes sends his bounty, not in large provisions beforehand, but day by day, to keep us conscious of our dependence and mindful of his care. Matt. 6 : 11. **V. 8. The word of the Lord came.**—He stayed until it did come. **V. 9. Zarephath.**—A town on the Mediterranean, between Tyre and Sidon; in the New Testament, Sarepta. Luke 4 : 26. This was in the territory of Ethbaal, the father of Jezebel, and to reach

it the prophet had to pass entirely through the kingdom of Ahab. **V. 10. Was there.**—According to the Lord's command. **V. 13. Make me . . . first.**—A hard command, severely testing her faith. **V. 15. She went and did.**—Showing her faith by prompt, unquestioning obedience. See Luke 4: 24-26. **Many days.**—A full year. Phil. 4: 19. **V. 16. Wasted not.**—God's promises are never broken. Compare 2 Kings 4: 42-44; Matt. 14: 15-21; 15: 32-38.

INTRODUCTORY QUESTIONS.

What was the title of the last lesson? What was the character of Omri? What city did he build? Who succeeded him? Whom did Ahab marry? What idolatrous worship did he introduce? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

For what does the psalmist call on men to praise the Lord? Why should those in want commit their cause unto God? How did the Lord provide the Israelites with food in the wilderness? How did our Saviour feed the five thousand who came to him in a desert place? What did he say to those who came to him after the feeding of the five thousand? What wise counsel is given in the Home Reading for to-day?

QUESTIONS ON THE LESSON.

I. Elijah before Ahab. v. 1.

Who was Elijah? Why called the Tishbite? Where was Gilead? What did he say to Ahab? What is meant by *as the Lord liveth?* Why was this judgment sent upon Israel? See chap. 16: 31-33. What had been threatened in such a case? Deut. 11: 16, 17. How long was it to last? How could Ahab have shortened the time? 1 Kings 8: 37-40.

II. Elijah at Cherith. vs. 2-7.

Where did the Lord command Elijah to hide himself? Why did he thus command him? Chap. 18: 4. How did God feed him there? Who feeds the ravens? Luke 12: 24. How often did the ravens bring him food? What happened after awhile? How long was Elijah at Cherith?

III. Elijah at Zarephath. vs. 8-16.

Where was Elijah then commanded to go? Where was Zarephath? To whom was he sent? How did he find her? What did she do when he asked for water? What did she say when he asked for bread? What did he then say to her? What encouraging promise did he make her? How did she show her faith? How long were they thus supported? What is said of the meal and the oil? What did Jesus say about honoring his prophets? In receiving God's messengers who is actually received?

QUESTIONS FOR FURTHER STUDY.

How do the facts of this lesson accord with the words of Jesus in Matt. 5: 45? Why should we be thankful to God for rain? See Acts 14: 17. Are such calamities as drought and famine ever sent now as special judgments? If so, how are we to find out their meaning? What traits of character did Elijah show in his interview with Ahab? What at Cherith and Zarephath? In what respects is the woman of Zarephath an example for us? What did Jesus do for a woman who lived at Zarephath?

CLOSING WORDS.

Note the courage and fidelity of Elijah before Ahab. Single-handed and alone he faced the wicked king and delivered the message of the Lord. Observe, too, that God controls the forces of nature, and gives and withholds rain and dew for his own wise purpose. Such calamities are sometimes sent as special judgments. See how God cares for his servants. Elijah was not sent from the country that was to suffer famine. Without some special provision for him he must share the fate of all. A secure hiding-place was provided for him; he drank from the brook and the ravens brought him feed. When the brook dried up, a poor widow was commanded to take care of him. So God cares for his servants always. When one spring runs dry he opens another. Our faith and courage need not fail us in days of deepest distress. Observe, finally, the obedient faith of the woman, and its reward. She was starving when the prophet came to her. She believed God and obeyed his word. As she gave for the prophet's support, her store was enlarged. All her wants were supplied as long as the famine lasted. So faith always brings a gracious reward. In helping others we help ourselves most. God makes many a barrel of meal hold out on account of the generosity of the owner, that otherwise would become empty.

CATECHISM.

Q. 31. *What is effectual calling?* A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What judgment did Elijah denounce upon Israel? *Ans.* That there should be no rain but according to his word.
2. Where was Elijah then sent? *Ans.* To the brook Cherith, that is before Jordan.
3. How was he fed there? *Ans.* The ravens by God's command brought him food every day.
4. Where was he next sent? *Ans.* To a widow of Zarephath.
5. How was he fed there? *Ans.* The Lord multiplied the woman's meal and oil, so that they failed not.

LESSON V. August 2, 1885.

1 Kings 18: 1-18. **ELIJAH MEETS AHAB.** **B. C. 906.**

Commit to memory vs. 15–18.

1 And it came to pass *after* many days, that the word of the LORD came to E-li'jah in the third year, saying, Go, shew thyself unto A'hab; and I will send rain upon the earth.

2 And E-li'jah went to shew himself unto A'hab. And *there was* a sore famine in Sa-ma'ri-a.

3 And A'hab called O-ba-di'ah, which *was* the governor of *his* house. (Now O-ba-di'ah feared the LORD greatly:

4 For it was *so*, when Jez'e-bel cut off the prophets of the LORD, that O-ba-di'ah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And A'hab said unto O-ba-di'ah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: A'hab went one way by himself, and O-ba-di'ah went another way by himself.

7 And as O-ba-di'ah was in the way, behold, E-li'jah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord E-li'jah?

8 And he answered him, I *am:* go, tell thy lord, Behold, E-li'jah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of A'hab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, E-li'jah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell A'hab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jez'e-bel slew the prophets of the LORD, how I hid a hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, E-li'jah *is here:* and he shall slay me.

15 And E-li'jah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So O-ba-di'ah went to meet A'hab, and told him: and A'hab went to meet E-li'jah.

17 And it came to pass, when A'hab saw E-li'jah, that A'hab said unto him, *Art* thou he that troubleth Is'ra-el?

18 And he answered, I have not troubled Is'ra-el; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Ba'al-im.

GOLDEN TEXT.

"Ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Kings 18: 18.

LESSON PLAN.

1. Ahab and Obadiah. 2. Obadiah and Elijah.
3. Elijah and Ahab.

HOME READINGS.

M. Deut. 28: 15–24.....The Curse on the Wicked.
T. Ps. 37: 25–40.....The Blessing on the Upright.
W. 1 Kings 18: 1–18....A Wicked King Troubled.
Th. Josh. 7: 10–26.....The Wicked Bring Trouble.
F. 1 Kings 8: 37–43....Help in Trouble.
S. Mal. 4: 1–6.....The Second Elijah Predict
S. Matt. 3: 1–14.....The Prediction Fulfilled.

Lesson Hymn.—Westminster S. S. Hymnal, 66: "In heavenly love abiding." Other hymns, 99, 110, 116, 120.

OPENING WORDS.

The famine continued three years and six months, during which there was neither dew nor rain. Luke 4: 25; James 5: 17. Elijah probably left the brook Cherith about the end of the first year, and remained with the widow at Zarephath two years and six months. During this period the famine constantly increased in severity. And yet Ahab showed no disposition to repent and abolish the worship of Baal. The people seem also to have been with him in his adherence to idolatry. They deserved, therefore, to share with him in the suffering caused by the famine. But God would not give them up, although they were rebellious and corrupt. Among them were a faithful few who were loyal to him and constant in the practice of a pure worship. Elijah is therefore sent for their relief. The *time* of this lesson is B. C. 906; the *place*, the neighborhood of Samaria.

HELP IN STUDYING THE LESSON.

V. 1. In the third year.—Of Elijah's sojourn at Zarephath. Luke 4: 25; James 5: 17. **Go shew thyself unto Ahab.**—Another opportunity was to be given to him for repentance. Deut. 28: 12. **V. 2. Elijah went.**—A proof of his courage and faith. **Samaria.**—Ahab's capital gave its name to the kingdom. **V. 3. Obadiah.**—Not only the chief steward of Ahab, an officer of rank and influence, but also, as his name indicates, "a servant of Jehovah." In the midst of a terribly corrupt court he remained faithful to God. **V. 4. Prophets.**—Literally, "One who speaks for another;" one who speaks for God and declares God's will. **Hid them.**—God placed Obadiah in Ahab's court for this very purpose, to be a witness for him by his holy life and to protect his faithful ones in danger. **V. 5. Fountains.**—Ever-flowing springs. **Brooks.**—Water-courses, sometimes dry. **V. 6. Ahab went one way . . . Obadiah another.**—Each at the head of a party, hoping to find some spots still moist and some herbage still left. **V. 7. Elijah met him.**—Suddenly and unexpectedly, like an apparition. See v. 12, and 2 Kings 2: 16. **Fell on his face.**—In reverence for God's prophet. **V. 8. Go, tell thy lord.**—At first Elijah went to Ahab unheralded (chap. 17: 1); now he asks to be announced. **V. 9. To slay me.**—The cause of his fear is given in v. 12. **V. 10. No nation or kingdom.**—Of those with which Ahab had influence. **Took an oath.**—Among the rest possibly of Ethbaal, king of the land where Elijah had lived more than two years. **V. 12.** His persistent search for Elijah shows that he considered the prophet the cause of the drought. **Shall carry thee.**—He feared that Elijah might suddenly disappear, just as he did after foretelling the drought. Compare 2 Kings 2: 16. **Fear the Lord.**—Reverence, love, worship, and serve him. **From my youth.**—A bright example of early piety. Prov. 8: 17; 2 Tim. 3: 15. Learn from him early to seek the Lord. Matt. 10: 41, 42. **V. 15. As the Lord of**

hosts liveth.—A solemn oath that he would certainly confront Ahab, given to quiet the fears of Obadiah. Elijah served the living God; Ahab and his kingdom were followers of Baal, a dead and powerless deity. **V. 17. Art thou he?**—Rather, "Art thou here, O troubler of Israel?" He assumes a bold, defiant tone, to frighten the prophet. Acts 16: 20. The worst man is surest to lay the blame of his trouble on others. Disobedient children often feel that their parents cause all the trouble in the household. **V. 18. He answered.**—The true troubler is not he who brings *grief*, but he who brings *sin* upon any land or soul. **Thou and thy father's house.**—A bold but truthful charge. See Deut. 11: 16, 17. Ahab's sins were the cause of the drought; he had only himself to blame. Elijah only announced the punishment. **Baalim.**—The plural of Baal. 1 Kings 21: 20.

INTRODUCTORY QUESTIONS.

What was the title of the last lesson? What judgment did Elijah denounce against Israel? Why was this judgment sent upon the nation? Where did Elijah first hide himself? How was he fed there? Where did he next go? How was he sustained there? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What curses did Moses pronounce upon the disobedient? What blessings are promised to the upright? How did Achan trouble Israel? How was he punished? From whom may help be found in trouble? What did Malachi predict about Elijah? How was this prediction fulfilled?

QUESTIONS ON THE LESSON.

I. Ahab and Obadiah. vs. 1–6.

What did the Lord command Elijah to do? When was this command given? What did he promise? Who was Obadiah? What was his character? How had he shown this? What did Ahab command Obadiah to do? What did he hope to find? What plan for a thorough search did they adopt? On what account does the Lord send drought upon a land? Ps. 107: 33, 34. What has he promised to those that serve him? Lev. 26: 3, 4.

II. Obadiah and Elijah. vs. 7–15.

Who met Obadiah in the way? What did Obadiah do? What did he say? What was Elisha's answer? Why did Obadiah fear to take the message? How did Elijah remove his fears? Whom does Jesus say we shall fear? Matt. 10: 28.

III. Elijah and Ahab. vs. 16–18.

What did Ahab do when he received Elijah's message? What did he say when he saw him? What was Elijah's reply? How had Israel been troubled? Who had been the troubler? What commandments had Ahab forsaken? What troubles had God threatened if the Israelites forsook his service? Deut. 31: 17. What is said of the way of transgressors? What is a sure help in trouble? Ps. 46: 1.

QUESTIONS FOR FURTHER STUDY.

Why did idolatrous Ahab retain the devout Obadiah as his prime minister? What reason had Obadiah for fearing that the Spirit of the Lord would carry Elijah away? Why had Elijah avoided Ahab until now? Why should God permit animals to suffer for man's sin?

CLOSING WORDS.

In Obadiah we have an example worthy of our study and imitation. He feared the Lord from his youth. In the midst of prevailing wickedness and idolatry he remained faithful to his God and free from taint. He cared for God's persecuted prophets, and did all that he could to screen them from danger. So we should begin to serve the Lord in the morning of life. If our religion is true we will lead a godly life in the midst of ungodly influences, and we will care for God's people when they are in trouble. Observe the calm courage of Elijah in the presence of Ahab. The judgment of God has not softened the king's heart. He has not a single thought of repentance or reformation. He says not one word about his own sin or the fearful consequences it had brought upon himself and his people. His heart is full of hatred of the Lord and of his prophet, and he charges him with being the troubler of Israel. When your sins bring you trouble, do not blame others, but only yourself. Elijah boldly hurls back the charge, and stands calm and fearless before his enemy. Faith in God and obedience to him will give true courage in time of danger. Sin is the source of all the world's misery. The wicked, not the righteous, trouble the world. Disobedience to God always leads to trouble. Our sins are our real troublers. There is no peace for the wicked.

CATECHISM.

Q. 32. *What benefits do they that are effectually called partake of in this life?* A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. Who went through the land to seek water? *Ans.* Ahab the king, and Obadiah his steward.
2. Who met Obadiah? *Ans.* Elijah the prophet.
3. What did Elijah command Obadiah to do? *Ans.* To go and tell Ahab that he was there.
4. What was Ahab's question when he saw Elijah? *Ans.* Art thou here, O troubler of Israel?
5. What was Elijah's answer? *Ans.* I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord.

1 Kings 18: 19-29. # THE PROPHETS OF BAAL. B. C. 906.

Commit to memory vs. 19-21.

19 Now therefore send, *and* gather to me all Is'ra-el unto mount Car'mel, and the prophets of Ba'al, four hundred and fifty, and the prophets of the groves four hundred, which eat at Jez'e-bel's table.

20 So A'hab sent unto all the children of Is'ra-el, and gathered the prophets together unto mount Car'mel.

21 And E-li'jah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Ba'al, *then* follow him. And the people answered him not a word.

22 Then said E-li'jah unto the people, I *even* I only, remain a prophet of the LORD; but Ba'al's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And E-li'jah said unto the prophets of Ba'al, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Ba'al from morning even until noon, saying, O Ba'al, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that E-li'jah mocked them, and said, Cry aloud; for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

GOLDEN TEXT.

"If the Lord be God, follow him; but if Baal, then follow him."—1 Kings 18: 21.

LESSON PLAN.

1. The People Gathered. 2. The Test Proposed.
3. The Failure of Baal.

HOME READINGS.

M. 1 Kings 18: 19-29....The Prophets of Baal.
T. Deut. 30: 11-20 .....Moses' Charge.
W. Ex. 32: 25-35 .....Who is on the Lord's Side?
Th. Josh. 24: 14-25.....Choose Whom ye Will Serve.
F. Luke 16: 1-13 .....Not God and Mammon.
S. Ps. 95: 1-11 ..... .God Alone.
S. Isa. 59. 1-21.....Mighty to Save.

Lesson Hymn.—Westminster S. S. Hymnal, 1: "Ye servants of God." Other hymns, 2, 4, 5, 8.

OPENING WORDS.

Elijah was sent to announce the end of the famine. But the land was first to be purged from the sin in punishment of which it was sent. It was the Lord's purpose to bring the people to repentance. For this end the false teachers who had misled and corrupted them were first to be punished, and then his mercy was to be shown by the return of rain. They would behold both the goodness and the severity of God. While the severity would operate as a warning, the goodness might lead to repentance. Carmel was a mountain ridge, with many peaks rising to a great height, extending about twelve miles from south-east to north-west, between the plain of Sharon and the plain of Esdraelon, and terminating in a bluff six hundred feet high at the shore of the Mediterranean. The place of this lesson was doubtless inland, a few miles from the sea, near the highest point of the range. From this place, Jezreel, Ahab's palace, and Jezebel's temple, were full in view. Here the one prophet of the Lord stood undismayed against the multitude of the prophets of Baal to vindicate the honor of the one God of Israel. The *time* of this lesson is B. C. 906, in immediate connection with the last lesson; the *place*, Mount Carmel.

HELP IN STUDYING THE LESSON.

V. 19. Now therefore send.—Let the controversy be publicly settled. **All Israel.**—The heads of the tribes and the rulers of the people. **Prophets of Baal.**—The priests and teachers of the false religion. **Of the groves.**—Rather of Asherah, or Ashtaroth, the goddess of the Zidonians worshiped by the queen. **Eat at Jezebel's table.**—Supported at her expense. From vs. 22 and 40, it appears that these priests of Ashtoreth did not come. **V. 20. So Ahab sent.**—The proposal was so reasonable that he could not refuse it. It took some days, of course, to make the gathering. **V. 21. Elijah came.**—Alone to represent the true God. **How long halt ye?**—"How long limp ye on both sides?" or from one to the other, trying to serve both Jehovah and Baal. To serve both is impossible; choose between them. Matt. 6: 24; Josh. 24: 15. **Answered him not a word.**—They could not but see the reasonableness of the prophet's demand, and yet they were undecided and feared to obey. **V. 22. I only remain.**—Other prophets were living, but they had been driven to hide themselves in dens and caves of the earth See v. 4. They had not ventured to come to Carmel. One against four hundred and fifty; a strange and unequal contest, but the issue will decide all the more certainly with whom is the right. **V. 23. Let them choose.**—He would take no undue advantage; he gave them the first choice of victim and the first trial. **V. 24. The God that answereth by fire.**—Sending fire to consume the sacrifice, a fair test since Baal was the sun-god, and claimed to have control of the lightning The Lord had repeatedly given such an answer. See Lev. 9: 24; Judg. 6: 21; 1 Chron. 21: 26; 2 Chron. 7: 1. Elijah had already proved that Baal had no power over rain. **It is well spoken.**—Literally, "good the word;" it is fair, honest; we will abide by it. This approval of the people compelled the priests of Baal to accept the challenge. **V. 26. Leaped upon the altar.**—Marginal reading, "Leaped up and down at the altar;" danced round it in a frantic manner. Wild dancing has always been a devotional exercise in the East, and remains so to this day **V. 27. At noon.**—After they had called in vain for several hours. **Mocked**

them.—With biting irony because of their failure. The circumstances justified these sarcastic, taunting words. The people needed to see the facts in a strong light. **Cry aloud.**—Your God cannot hear your low tones. They were shouting as loud as they could. **Is talking.**—With some one else; marginal reading, "he meditateth." **Is pursuing.**—Rather, "is in retirement." **In a journey.**—The heathen claimed for none of their gods omnipresence. **Sleepeth.**—So soundly that a loud voice is needed to waken him. Not so Elijah's God. Ps. 121:4. The heathen represented their gods with all the wants and weaknesses and moral defects of men. They ate, drank, went on journeys, slept, quarreled, and even fought each other. **V. 28. Cut themselves.**—Not an uncommon act with heathen people. Lev. 19:28. **V. 29. Prophesied.**—Made incessant prayer, as described in the preceding verse. **Midday was past.**—Showing more plainly the failure. **Until the time of the offering.**—About three o'clock. **Neither voice.**—From morning until three hours past midday they kept up their senseless orgies, and still there was no answer. They were praying to a senseless idol, and no answer could come. Prayers, cries, cutting themselves, were all in vain. Baal had no control over fire.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? Why had the people of Israel been visited with famine? How long had it continued? For what purpose was Elijah then sent to Ahab? What was Ahab's question when he saw Elijah? What was Elijah's reply? What is the title of this lesson? Golden text? Lesson plan? Time? Place? What do you know about Carmel? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What charge did Moses give to Israel? What decision did Moses call on the people to make? What choice did Joshua place before them? What did our Lord say was an impossible service? What is the psalmist's exhortation? How does he enforce it? How does the prophet describe the sins of the Jews? Who only could save them?

QUESTIONS ON THE LESSON.

I. The People Gathered. vs. 19, 20.

What did Elijah ask the king to do? What prophets were to be summoned? How many were there of these prophets? What did the king do?

II. The Test Proposed. vs. 21–24.

What did Elijah say to the people? What did he urge them to do? Why were the people silent? What test did Elijah propose? What was the people's response?

III. The Failure of Baal. vs. 25–29.

What did Elijah say to the prophets of Baal? Why did he give them the first choice? How did the prophets of Baal prepare for the test? How long did they call on Baal? What answer did they receive? What did they then do? Why was there no answer? What did Elijah say to them? What did he mean? What frantic efforts did they then make? How long did they continue their prayers? With what result?

QUESTIONS FOR FURTHER STUDY.

Why were the "priests of the grove" absent from this trial? What great decision are we called upon to make? What reason had Elijah to believe that the Lord would answer by fire? When had he ever done so? What does the Bible say of those who call upon idols? How does it compare the living God with false gods?

CLOSING WORDS.

Elijah stood alone on Mount Carmel in the midst of idolaters filled with hatred of him. And yet he felt no fear, for God was with him. If we have God on our side, we need not fear to stand alone. The truth is not always with the greatest numbers. Do not follow the multitude to do wrong, even though everybody may be against you. Be not ashamed to be singular if you know you are right. Right is might, and it will prevail. Elijah called upon the people to choose between the Lord and Baal, and urged them to prompt decision. So we are called upon to decide between God and the world, and to do this at once. God will not share our heart with any idol. We cannot have two gods. We cannot serve God and mammon. Every one must choose between these for himself. "Choose ye this day whom ye will serve." "How long limp ye between two opinions?" "If the Lord be God, follow him; but if Baal, then follow him."

CATECHISM.

Q. 33. *What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What demand did Elijah make of the people? *Ans.* That they should choose at once between the service of the Lord and the service of Baal.
2. What test did he propose? *Ans.* The god that answereth by fire, let him be God.
3. How was this received by the people? *Ans.* They all answered and said, It is well spoken.
4. How long did the prophets of Baal call on their god? *Ans.* Until three o'clock, the time of the evening sacrifice.
5. What was the result? *Ans.* There was neither voice, nor any to answer, nor any that regarded.

1 Kings 18: 30-46. THE PROPHET OF THE LORD. B. C. 906.

Commit to memory vs. 36-39.

30 And E-li'jah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And E-li'jah took twelve stones, according to the number of the tribes of the sons of Ja'cob, unto whom the word of the LORD came, saying, Is'ra-el shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that E-li'jah the prophet came near, and said, LORD God of A'bra-ham, I'saac, and of Is'ra-el, let it be known this day that thou *art* God in Is'ra-el, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And E-li'jah said unto them, Take the prophets of Ba'al; let not one of them escape. And they took them: and E-li'jah brought them down to the brook Ki'shon, and slew them there.

41 And E-li'jah said unto A'hab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So A'hab went up to eat and to drink. And E-li'jah went up to the top of Car'mel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto A'hab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And A'hab rode, and went to Jez're-el.

46 And the hand of the LORD was on E-li'jah; and he girded up his loins, and ran before A'hab to the entrance of Jez're-el.

GOLDEN TEXT.

"The Lord, he is the God; the Lord, he is the God."—1 Kings 18: 39.

LESSON PLAN.

1. The Lord's Altar Repaired. 2. The Answer by Fire. 3. The Answer by Rain.

HOME READINGS.

M. 1 Kings 18: 30–46.....The Prophet of the Lord.
T. 1 Chron. 21: 18–27.....Answered by Fire.
W. Deut. 13: 1–10.....False Prophets Punished.
Th. Lev. 26: 1–13.....God the Giver of Rain.
F. Luke 11: 1–13.....Encouragement in Prayer.
S. Gen. 32: 24–34.....Jacob's Prayer.
S. James 5: 13–20.....Effectual Prayer.

Lesson Hymn.—Westminster S. S. Hymnal, 12: "God of eternal truth." Other hymns, 5, 14, 17, 24.

OPENING WORDS.

The priests of Baal had cried in vain to their god from morning until the time of the evening sacrifice. No voice had been heard, no answer by fire had been given. It was now time for Elijah to call on the name of Jehovah. It had long been customary to erect altars for the worship of Jehovah in other places than the court of the temple. See Judg. 6: 24; 2 Sam. 24: 25. Devout men in the kingdom of Israel, no doubt, set up such altars in high places, where they might pay their devotions looking towards Jerusalem. These the devotees of Baal had broken down. The place of gathering was at the ruins of one of these altars. A rock is still shown bearing the name *El Murahkah*, "the sacrifice," on which it is supposed the altar stood. The *time* of this lesson is B. C. 906; the *place*, Mount Carmel.

HELP IN STUDYING THE LESSON.

V. 30. He repaired the altar.—Which had been thrown down in the prevalence of idolatry. The old altar repaired was a symbol of the old Jehovah-worship restored. **V. 31. Twelve stones.**—A declaration in act that the twelve tribes together still constituted one covenant people with one God in common. **V. 33. Put the wood in order.**—See Lev. 1: 3-9, and observe how carefully he followed the directions there given. **Pour it.**—None should say that there was concealed fire under the wood. **V. 34. The third time.**—Making twelve barrels in all. **V. 35. The water ran.**—The altar and the offering were thoroughly soaked. **V. 36. Offering of the evening sacrifice.**—Three o'clock. **Let it be known.**—By the descent of fire, the token agreed upon. **V. 37. Turned their hearts back.**—From Baal-worship to the worship of Jehovah. **V. 38. The fire of the Lord.**—Not a natural flash of lightning, but miraculous fire falling from heaven. Such an answer by fire was doubly decisive as proof of the being, presence and power of Jehovah. See similar instances in Lev. 9: 26; 1 Chron. 21: 26; 2 Chron. 7: 1. **V. 39. Said.**—They now confessed what they had before halted about. **Jehovah, he is the God.**—Baal is overthrown and proved to be no God at all. **V. 40. Take the prophets of Baal.**—They had committed the highest crime against the state, and were slain according to law. Deut. 13: 5-10; 17: 2-7. It was done on the same principle that we execute criminals. **Kishon.**—A brook dry in summer, but a foaming torrent in the rainy season, flowing from the foot of Mount Carmel through the plain of Jezreel into the Mediterranean. **V. 42. Ahab went up to eat.**—As a part of the worship with the sacrifice. Ahab by thus taking part in it avowed himself as a worshiper of Jehovah. **Face between his knees.**—He kneeled down and bowed his face to the ground—the attitude

of humble, penitent, earnest prayer. See James 5: 17, 18. **V. 43. Toward the sea.**—The Mediterranean, in full sight from Carmel. **Seven times.**—So God often delays his answer to test and strengthen our faith. Elijah believed in persevering prayer. **V. 44. A little cloud.**—The precursor of abundant rain. **That the rain stop thee not.**—By the sudden rise of the mountain streams. **Jezreel.**—About sixteen miles from Carmel.

INTRODUCTORY QUESTIONS.

What was the title of the last lesson? Where were the people gathered? What did Elijah say to them? What test did he propose? What did the people answer? What did the priests of Baal do? What was the result? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What answer by fire did David receive? How did the Lord command false prophets and idolaters to be punished? On what condition did he promise to give rain? What is prayer? What encouragement in prayer did Jesus give his disciples? What example of prevailing prayer in the life of Jacob? How does James illustrate the efficacy of prayer?

QUESTIONS ON THE LESSON.

I. The Lord's Altar Repaired. vs. 30–32.

What did Elijah say to the people? What did he then do? Why did he use twelve stones in repairing the Lord's altar? What did he make about the altar?

II. The Answer by Fire. vs. 33–40.

How did Elijah prepare his sacrifice? What strange command did he give? Why was this repeated three times? At what time did Elijah come near to the altar? Upon whom did he call? Repeat his prayer. How was it answered? What did the fire consume? How were the people affected? What did they say? What was done with the prophets of Baal? What warning does our Lord give about false prophets? Matt. 7: 15. What shall be their doom? 2 Pet. 2: 1.

III. The Answer by Rain. vs. 41–46.

What did Elijah say to Ahab? What did Ahab do? Where did Elijah go? What position did he take? What was he doing? What did he say to his servant? What did the servant reply? How many times was he sent? What did he see at last? What was he commanded to say to Ahab? What took place in the meanwhile? What did Ahab do? How did Elijah go to Jezreel? How long had there been no rain? Why was it sent?

QUESTIONS FOR FURTHER STUDY.

Why did Elijah call on the "God of Israel" instead of the "God of Jacob?" What command of God justified the slaying of the priests of Baal? Why does this act give no warrant for the persecution of heretics? What is effectual, fervent prayer? What examples can you find in the Bible? Why did Elijah wait for the sight of a cloud if he knew rain was coming? What does this lesson teach about prayer?

CLOSING WORDS.

We have in this lesson two very remarkable answers to prayer—the answer by fire, and the answer by rain. Elijah had said to the people, "The God that answereth by fire, let him be God." The people had accepted the test. The priests of Baal had prayed in vain. Elijah offers his prayer. Fire falls from heaven and consumes the altar with the sacrifice. God still answers by fire—the fire of his Holy Spirit converting the souls of men and purifying them from the stains of sin. The answer by rain was no less remarkable than the answer by fire. When the Lord commanded Elijah to show himself unto Ahab, he said, "I will send rain upon the earth." But Elijah did not wait in idleness for the fulfilment of the promise. He felt sure that the rain would come, and yet he prayed. So God's promises should incite and encourage us to pray. Note also that Elijah sent to see if his prayer was answered. Do we watch for the answer to our prayers? Observe also that Elijah did not give up, although the answer was delayed. God does not answer our prayers at once, or rather, he does not appear to answer them. When he delays, there is a good reason for the delay. Continue and watch in prayer. God is now and always the hearer and the answerer of prayer.

CATECHISM.

Q. 34. *What is adoption?* A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. How did Elijah prepare his sacrifice? *Ans.* He placed it on the altar, and drenched both altar and sacrifice with water.
2. How did the Lord answer his prayer? *Ans.* The fire of the Lord fell and consumed both the sacrifice and the altar.
3. What was the effect upon the people? *Ans.* They fell on their faces and said, The Lord, he is the God.
4. What was done with the priests of Baal? *Ans.* They were slain, according to the Lord's commandment.
5. What further answer to prayer was given? *Ans.* Elijah prayed again, and the Lord sent an abundance of rain.

1 Kings 19: 1-18. # ELIJAH AT HOREB. **B. C. 906.**

Commit to memory vs. 11-13.

1 And A'hab told Jez'e-bel all that E-li'jah had done, and withal how he had slain all the prophets with the sword.
2 Then Jez'e-bel sent a messenger unto E-li'jah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.
3 And when he saw *that*, he arose, and went for his life, and came to Be'er-she-ba, which *belongeth* to Ju'dah, and left his servant there.
4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.
5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.
6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.
7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.
8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Ho'reb, the mount of God.
9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, E-li'jah?
10 And he said, I have been very jealous for the LORD God of hosts: for the children of Is'ra-el have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake.
12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.
13 And it was *so*, when E-li'jah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, E-li'jah?
14 And he said, I have been very jealous for the LORD God of hosts: because the children of Is'ra-el have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
15 And the LORD said unto him, Go, return on thy way to the wilderness of Da-mas'cus: and when thou comest, anoint Haz'a-el *to be* king over Syr'i-a;
16 And Je'hu the son of Nim'shi shalt thou anoint *to be* king over Is'ra-el: and E-li'sha the son of Sha'phat of A'bel-me-ho'lah shalt thou anoint *to be* prophet in thy room.
17 And it shall come to pass, *that* him that escapeth the sword of Haz'a-el shall Je'hu slay: and him that escapeth from the sword of Je'hu shall E-li'sha slay.
18 Yet I have left *me* seven thousand in Is'ra-el, all the knees which have not bowed unto Ba'al, and every mouth which hath not kissed him.

GOLDEN TEXT.

"And after the fire a still small voice."—1 Kings 19: 12.

LESSON PLAN.

1. The Prophet's Despondency. 2. The Angel's Ministry. 3. The Divine Appearance. 4. The Divine Message.

HOME READINGS.

M. 1 Kings 19: 1-18....Elijah at Horeb.
T. Deut. 9: 7-18.....Moses in Horeb.
W. Matt. 4: 1-11.....Christ in the Wilderness.
Th. Rom. 11: 1-10.....Elijah's Intercession.
F. Ex. 34: 1-8.....The Lord Revealed.
S. Ps. 121: 1-8.....The Lord thy Keeper.
S. Ps. 37: 1-17.....God's Delight in his Servants.

Lesson Hymn.—Westminster S. S. Hymnal, 118: "Now the sowing." Other hymns, 116, 120, 121, 123.

OPENING WORDS.

After the wonderful events on Mount Carmel, Elijah accompanied Ahab to Jezreel, running before his chariot, an act of loyalty and respect quite common in the East. But the prophet did not enter the city. Wise man that he was, he knew that Jezebel, not Ahab, ruled the nation; so he waited on the outside of the city to see what she would do when she heard of the death of the prophets of Baal. Our lesson to-day continues the history from the arrival of Ahab and Elijah at Jezreel. The *time* of this lesson is B. C. 906, immediately after the last lesson; the *places*, Jezreel, the wilderness of Beersheba, and Horeb.

HELP IN STUDYING THE LESSON.

V. 2. So let the gods do to me.—A heathen oath. Compare Ruth 1: 17; 2 Kings 6: 31. **If I make not thy life.**—If I do not kill thee as thou hast killed them. **V. 3. Went for his life.**—Escaped in haste, fearing the execution of Jezebel's threats. **Beersheba.**—In the southern extremity of Judah, ninety-five miles from Jezreel. **V. 4. A day's journey.**—Twenty-five or thirty miles. **Juniper tree.**—A retem, or broom-tree, the largest shrub in the desert, giving shade from the sun. **That he might die.**—Depressed and discouraged, he thought his mission a failure. Compare Jonah 4: 3-8. **V. 5. An angel touched him.**—God did not lose sight of his fugitive servant, but miraculously cared for him. **V. 7. The journey is too great for thee.**—God always proportions his supplies to the needs of his servants. He knows what journey is before every one of them. **V. 8. Unto Horeb.**—So called in Ex. 3: 1, but elsewhere Sinai; the mountain from which the law was given, and on this account called *the mount of God*. From Beersheba to Horeb was about two hundred miles. **V. 9. What dost thou here?**—A word of tenderness as well as rebuke. Not God, but his fears, had sent him from Jezreel to Horeb. He had fled from his post. Are we where God wants us? Compare Gen. 3: 8, 9. **V. 10. Jealous.**—Zealous. **I only am left.**—He looks only at the dark side. **V. 11. The Lord passed by.**—In symbols of his power. **The Lord was not in the wind.**—Though wind, earthquake, and fire were symbols of his mighty power, the Lord did not manifest himself through them to Elijah. **V. 12. A still small voice.**—Symbolizing the gentle, silent influence of God's truth carried home to the understanding, conscience, heart and will by the Holy Spirit; mightier than hurricane, earthquake, or fire. God does not complete his work by judgments, but only prepares the way for the entrance and operation of his Spirit. **V. 15. Wilderness of Damascus.**—The solitary region between Bashan and Damascus.

Hazael.—An officer of Benhadad, king of Syria, who shall punish Israel for idolatry. 2 Kings 8: 12, 29; 10: 32; 13: 3-7. **V. 16. Jehu.**—Who shall destroy the house of Ahab. 2 Kings 9: 24, 33; 10: 1-28. **Elisha.**—Who shall help Elijah while on earth, and after his translation carry on his work. **V. 18. I have left.**—Hebrew, "I will cause to remain." **Seven thousand.**—Many. This is an answer to Elijah's complaint, "I only am left." **Kissed him.**—It was common to worship idols by kissing them and kissing the hand to them. Compare Hosea 13: 2.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? How did Elijah prepare his sacrifice? How did the Lord answer by fire? What was the effect on the people? What was done with the priests of Baal? How did the Lord answer by rain? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

For what purpose did Moses go up into the mount? How long was he there? For what purpose was Jesus led into the wilderness? How long did he fast there? How was he tempted to end his fast? What did he say is better than bread? What does Paul say of the teaching of this lesson? By what name did the Lord proclaim himself to Moses on Mount Sinai? To whom did the psalmist look for help? What was his confidence? What is promised to those who trust in the Lord?

QUESTIONS ON THE LESSON.

I. The Prophet's Despondency. vs. 1-4.

What threatening message did Jezebel send to Elijah? What did Elijah do when he received it? Whither did he go alone from Beersheba? What prayer did he offer? What did the prayer show?

II. The Angel's Ministry. vs. 5-8.

What happened to him while he slept? What did he see when he awoke? What did the angel say to him the second time? What did he then do? Where is Horeb?

III. The Divine Appearance. vs. 9-14.

Where did Elijah lodge in Horeb? What did the Lord say to him there? What did Elijah reply? What did the Lord command him to do? What then occurred? What followed the wind? What came after the earthquake? What after the fire? What did Elijah do when he heard the voice? What question was repeated? What was Elijah's reply?

IV. The Divine Command. vs. 15-18.

Where did the Lord command Elijah to go? Whom was he to anoint king of Syria? Whom as king of Israel? Whom as his own successor? What punishment were they to bring upon Israel? What comforting assurance did Elijah receive?

QUESTIONS FOR FURTHER STUDY.

What do you find in the Bible about Beersheba? About Horeb, the mount of God? Why did Jezebel send the threatening message to Elijah, and thus allow him to escape? What were the causes of Elijah's despondency? What four things did the Lord do to remove it?

CLOSING WORDS.

Elijah was a man subject to like passions as we are; hence the great change in his feelings and conduct. Yesterday, bold and triumphant, giving law to both king and people; to-day, broken down in spirit, panic-stricken, fleeing from the angry queen. In his despondency he thinks that all is lost and his mission a failure. Observe how tenderly God dealt with his erring, desponding servant; giving rest and refreshment to his body; revealing the secret, silent forces by which he carried on his work; sending him back from Horeb with new work to do; and showing him that things were not as bad as he thought. Learn never to run away from duty, however great the danger in the way. God can take care of you and keep you safe in every peril. Be sure that you are just where God wants you to be. Diligently do his will, and your life will not be in vain. Work does not fail, because it makes no noise. It is by humble, unobserved agencies, by the silent, unconscious influence of godly lives, and the still small voice of his Spirit, that God works out his plans and purposes of love. Elijah thought he was alone, but God showed him there were thousands in Israel who had not bowed to Baal. There are more good people and more good work in the world than we know of. God reigns, and his kingdom shall finally rule over all.

CATECHISM.

Q. 35. *What is sanctification?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What threatening message did Elijah receive? *Ans.* Jezebel swore by her gods that she would slay him.
2. What did Elijah do? *Ans.* He fled for his life.
3. Who ministered to him in the wilderness? *Ans.* The angel of the Lord supplied him with food, in the strength of which he went forty days and forty nights to Horeb.
4. What question did the Lord ask him at Horeb? *Ans.* What doest thou here, Elijah?
5. What did the Lord command him to do? *Ans.* To go and anoint Hazael king of Syria and Jehu king of Israel, and Elisha to be prophet in his room.

1 Kings 21 : 4-19. **THE STORY OF NABOTH.** B. C. 899.

Commit to memory vs. 17-19.

4 And A'hab came into his house heavy and displeased because of the word which Na'both the Jez're-el-ite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jez'e-bel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Na'both the Jez're-el-ite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jez'e-bel his wife said unto him, Dost thou now govern the kingdom of Is'ra-el? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Na'both the Jez're-el-ite.

8 So she wrote letters in A'hab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Na'both.

9 And she wrote in the letters, saying, Proclaim a fast, and set Na'both on high among the people:

10 And set two men, sons of Be'li-al, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jez'e-bel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And there came in two men, children of Be'li-al, and sat before him: and the men of Be'li-al witnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jez'e-bel, saying, Na'both is stoned, and is dead.

15 ¶ And it came to pass, when Jez'e-bel heard that Na'both was stoned, and was dead, that Jez'e-bel said to A'hab, Arise, take possession of the vineyard of Na'both the Jez're-el-ite, which he refused to give thee for money: for Na'both is not alive, but dead.

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jez're-el-ite, to take possession of it.

17 ¶ And the word of the LORD came to E-li'-jah the Tish'bite, saying,

18 Arise, go down to meet A'hab king of Is'ra-el, which *is* in Sa-ma'ri-a: behold, *he is* in the vineyard of Na'both, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine.

GOLDEN TEXT.

"Thou hast sold thyself to work evil in the sight of the Lord."—1 Kings 21 : 20.

LESSON PLAN.

1. A Weak Man. 2. A Wicked Woman. 3. A Bad Bargain.

HOME READINGS.

M. 1 Kings 21 : 4-19. . The Story of Naboth.
T. 1 Kings 22 : 21-40. The End of Ahab.
W. 2 Kings 9 : 21-37. . The End of Jezebel.
Th. 2 Kings 10 : 1-11. . The End of Ahab's House.
F. Deut. 19 : 15-21. . . Punishment of False Witnesses.
S. Micah 2 : 1-11 . . . . Woe to the Covetous.
S. Luke 12 : 13-21 . . . Beware of Covetousness.

Lesson Hymn.—Westminster S. S. Hymnal, 146: "Jesus, immortal King." Other hymns, 91, 96, 97, 178.

OPENING WORDS.

Elijah, immediately after our last lesson, called Elisha to be his attendant and successor. Benhadad II., king of Syria, invaded the kingdom of Israel and laid siege to Samaria, but was defeated with great loss. The next year he renewed the contest, was again defeated, and threw himself upon the mercy of the conqueror. Ahab spared his life and made an alliance with him, for which he was sternly rebuked by one of the prophets. Ahab greatly desired a piece of ground owned by Naboth. Failing to get it by fair means, his wife obtained it for him by foul means, and the Lord sent Elijah with a message of warning and of judgment. The *time* of this lesson is probably about B. C. 899; the *places*, Samaria, Jezreel.

HELP IN STUDYING THE LESSON.

V. 4. Into his house.—At Samaria. **Heavy and displeased.**—Sulky and sour, like a displeased child. **V. 6. I will not give thee my vineyard.**—Naboth refused to sell his inheritance because the law forbade it. See v. 3; Lev. 25 : 23-28; Num. 36 : 7. **V. 7. Dost thou now govern?**—Art thou king, and yet sufferest thyself to be thwarted? **I will give thee.**—Since you have not spirit enough to secure it. 1 Sam. 8 : 14. **V. 8. Sealed them with his seal.**—The seal ring of the king gave validity to the documents to which it was affixed. By allowing her the use of his signet-ring Ahab passively consented to Jezebel's proceeding. **Elders and nobles.**—The chief men and rulers of the city. **In his city.**—Jezreel. **V. 9. Proclaim a fast.**—As though some public crime or heavy guilt rested on the city which must be expiated. There is no wickedness so great but religion has sometimes been made a cover for it. **Set Naboth on high.**—Bring him to public trial. **V. 10. Two men.**—At least two witnesses were required by law to convict one accused of a crime punishable by death. Deut. 17 : 6; 19 : 15. **Sons of Belial.**—Worthless fellows, who would not hesitate to swear to a lie. In the Old Testament, Belial is not a proper name; in the New Testament it stands for Satan. 2 Cor. 6 : 15. **Blaspheme God and the king.**—Each offence punishable by death. Lev. 24 : 16; 2 Sam. 16 : 9. So Stephen, the first Christian martyr, was accused of blasphemy by suborned witnesses. Acts 6 : 11. **Carry him out.**—Public executions always took place outside the city gates. Acts 7 : 58. **Stone him.**—The legal punishment of blasphemy. Lev. 24 : 14-16; Num. 15 : 35. From 2 Kings 9 : 26, we learn that the sons of Naboth were also put to death. This was forbidden by the law (Deut. 24 : 16), but Jezebel caused it to be done in order to remove Naboth's heirs out of the way. **V. 11. Did as Jezebel had sent unto them.**—They knew that Naboth was guilty of no crime, and yet, so corrupt and degraded were

they, so under the influence of the wicked queen that they promptly carried out her plan without a single word of protest. **V. 12. They proclaimed a fast.**—Isa. 58 : 4. **V. 15. Arise, take possession.**—Jezebel had triumphed, but at what a cost was the vineyard gained! Four divine commandments were trodden under foot—Thou shalt not covet, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not kill—all in the name of justice and religion. **V. 16. Ahab rose up to go down.**—From Samaria to Jezreel, the day after the murder, attended by Jehu and Bidkar. 2 Kings 9 : 25, 26. **V. 19. Thus saith the Lord.**—This prophecy, because of Ahab's repentance and humiliation (v. 29), was not literally fulfilled in him (see chap. 22 : 38), but in his son. 2 Kings 9 : 25. The same retribution fell on Jezebel. 2 Kings 9 : 30–37.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? Why did Elijah flee to Horeb? Who revealed himself to the prophet there? On what mission did God send Elijah? Who besieged Samaria? How were the Syrians defeated? When did Benhadad again invade Israel? With what result? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

In what war did Ahab afterwards engage? Who was his ally? Describe the death of Ahab? Where was he buried? Who succeeded him? What was the end of Jezebel? Of the house of Ahab? What was the punishment of a false witness? What woe did Micah announce against the covetous? What warning did our Lord give against covetousness?

QUESTIONS ON THE LESSON.

I. A Weak Man. v. 4.

What did Ahab ask of Naboth? Why did Naboth refuse to sell it? What did the king do? What did this conduct show? Which is the tenth commandment? What does it forbid? What does Paul say of covetousness? Col. 3 : 5; Eph. 5 : 5.

II. A Wicked Woman. vs. 5–15.

Who was Ahab's wife? What question did she ask him? What was his answer? What did Jezebel promise to do? What wicked plot did she form? What did she do to carry out her plan? Why was a fast proclaimed? Who were brought as witnesses against Naboth? What did they testify? What was done to Naboth? Who was slain with him? What word did Jezebel send to Ahab?

III. A Bad Bargain. vs. 16–19.

What did Ahab then do? Who was sent to reprove him for his sin? What fearful sentence was Elijah commanded to pronounce against him? What did Ahab say to Elijah when he saw him? v. 20. What was Elijah's reply? How was this a bad bargain?

QUESTIONS FOR FURTHER STUDY.

Give other examples from the Bible of the folly and sin of covetousness. Find how many and which commandments Jezebel broke. How many of Ahab's family met a violent death? Why could not a king like Ahab have violently seized a subject's possession? To whom did Ahab sell himself? Can you give instances in which persons make the same bad bargain now?

CLOSING WORDS.

Our lesson shows us both the folly and the sin of covetousness. Ahab was rich; he had beautiful grounds and splendid palaces. It was only a little vineyard that he coveted, and yet it marred all the pleasure of his life. Like a spoiled, ill-tempered child, he gave himself up to peevishness and passion, refusing to eat or to speak. Note the sins into which his selfish greed led him. He listened to the evil counsels of his wicked wife; became a party to the conspiracy against Naboth; suborned witnesses to give false testimony against him; murdered him by process of law—and all this to get possession of a little bit of ground. Observe what the vineyard cost him. He thought he was getting it for nothing. But the prophet told him the real price he had paid. "Thou hast sold thyself to work evil." He gave *himself, his own soul*, for the vineyard. Was it not a bad bargain? Take heed and beware of covetousness. Do not listen to evil counsels. Avoid the danger and wrong of bad companions. And remember that the success of the wicked is only temporary. Sooner or later, it will end in defeat and ruin.

CATECHISM.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?* A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What did Ahab wish to purchase from Naboth? *Ans.* A vineyard in Jezreel hard by his palace.
2. Why was Naboth unwilling to sell it? *Ans.* Because it was the inheritance of his fathers.
3. How did his refusal affect the king? *Ans.* It greatly vexed him.
4. How did Ahab get the vineyard? *Ans.* Jezebel caused Naboth to be slain, and then Ahab took possession of it.
5. What punishment did Elijah denounce against Ahab? *Ans.* That he should be slain as Naboth had been.

2 Kings 2: 1-15. # ELIJAH TRANSLATED. B. C. 896.

Commit to memory vs. 9-11.

1 And it came to pass, when the LORD would take up E-li'jah into heaven by a whirlwind, that E-li'jah went with E-li'sha from Gil'gal.

2 And E-li'jah said unto E-li'sha, Tarry here, I pray thee; for the LORD hath sent me to Beth'el. And E-li'sha said *unto him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth'el.

3 And the sons of the prophets that *were* at Beth'el came forth to E-li'sha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And E-li'jah said unto him, E-li'sha, tarry here, I pray thee; for the LORD hath sent me to Jer'i-cho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jer'i-cho.

5 And the sons of the prophets that *were* at Jer'i-cho came to E-li'sha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And E-li'jah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jor'dan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jor'dan.

8 And E-li'jah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that E-li'jah said unto E-li'sha, Ask what I shall do for thee, before I be taken away from thee. And E-li'sha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and E-li'jah went up by a whirlwind into heaven.

12 ¶ And E-li'sha saw *it*, and he cried, My father, my father, the chariot of Is'ra-el, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of E-li'jah that fell from him, and went back, and stood by the bank of Jor'dan;

14 And he took the mantle of E-li'jah that fell from him, and smote the waters, and said, Where *is* the LORD God of E-li'jah? And when he also had smitten the waters, they parted hither and thither: and E-li'sha went over.

15 And when the sons of the prophets which *were* to view at Jer'i-cho saw him, they said, The spirit of E-li'jah doth rest on E-li'sha. And they came to meet him, and bowed themselves to the ground before him.

GOLDEN TEXT.

"And Enoch walked with God: and he was not; for God took him."—Gen. 25: 4.

LESSON PLAN.

1. The Last Journey. 2. The Prophet's Ascension. 3. The Spirit on Elisha.

HOME READINGS.

M. 2 Kings 2: 1-15.....Elijah Translated.
T. Gen. 5: 21-24; Heb. 1: 1-16 Enoch Translated.
W. Mark 9: 1-13.....Elijah on the Mount.
Th. Acts 1: 1-12.....The Ascending Lord.
F. 1 Thess. 4: 13-18.....Meeting the Lord in the Air.
S. 2 Kings 2: 13-25.....The Spirit on Elisha.
S. Acts 2: 1-13.....The Spirit on the Disciples.

Lesson Hymn.—Westminster S. S. Hymnal, 88: "Enthroned on high." Other hymns, 230, 231, 236, 237.

OPENING WORDS.

Two years after the murder of Naboth, Ahab was slain at Ramoth-Gilead in battle with the Syrians. His son Ahaziah succeeded him. To him Elijah was sent with a warning of death because of his idol-worship, and called down fire from heaven upon the soldiers who were sent to arrest him. 2 Kings 1: 3-17. Only one other act of Elijah of a public character is recorded, viz., the sending of a message in writing to Jehoram, king of Judah. 2 Chron. 2: 12. But we are not to suppose that he was unemployed during these years of retirement from public notice. Doubtless much of his time was devoted to the schools of the prophets, the theological seminaries of that time, of which he was evidently the leader and teacher. Their object was to prepare young men for teaching the law. The time for the close of his ministry had now come. It was to be followed by the gentle ministry of Elisha. The tempest and the earthquake and the fire (1 Kings 19: 11, 12) were to be succeeded by the still small voice. Elijah's mission and life were to come to an end at one time. The *time* of this lesson is B. C. 896-890; the *places*, Gilgal, Bethel, Jericho, the eastern shore of the Jordan, where Elijah was translated.

HELP IN STUDYING THE LESSON.

V. 1. When the Lord would take up.—There was a set time for this great miracle. Our times are in God's hands. Gen. 5: 24; Heb. 11: 5. **Whirlwind.**—A storm, tempest. **Gilgal.**—Probably the place now known as Jiljilia, six miles north of Bethel. One of the schools of the prophets was there. 2 Kings 4: 38. **With Elisha.**—Who had been called to be Elijah's successor ten years before (1 Kings 19: 16-21), and had doubtless been with him all this time, ministering to him (2 Kings 3: 11), and preparing for his great work. **V. 2. Tarry here.**—He wished to be alone, with none to witness his departure, or perhaps it was to test Elisha. **I will not leave thee.**—His affection for his master would not permit a separation. Ruth 1: 15, 16. **Bethel.**—Twelve miles north of Jerusalem. There was here a school of the prophets, to whom probably he had been directed to speak a parting word. To the very last the prophet had work to do. **V. 3. Sons of the prophets.**—Young men in the school of the prophets. **From thy head.**—From being thy leader. **Hold ye your peace.**—Do not sadden my heart, now that I am about to lose my master. **V. 4. Jericho.**—Twenty miles east north-east from Jerusalem, and twelve miles from Bethel. **V. 6. Jordan.**—The nearest bend of the river is about five miles from Jericho. **V. 7. Stood to view afar off.**—On some eminence, overlooking the river and its opposite bank. **V. 8. His mantle.**—The badge of his prophetic office. **Wrapped it together.**—Rolled it up so that it might be used as was the rod of

Aaron. Ex. 7: 20; 8: 17; Num. 20: 11. **Divided.**—As once before. Josh. 3: 14–17. Compare Ex. 14: 21. **V. 9. A double portion.**—The eldest son's inheritance (Deut. 21: 17), twice as much as to the other sons of the prophets. **V. 10. A hard thing.**—Because the granting of this request was not in Elijah's power, but in God's. **If thou see me.**—This should be a token that his request was granted. **V. 11. A chariot of fire.**—One of the multitude of God's invisible host (Ps. 68: 17), which David once heard (2 Sam. 5: 24), and which afterwards filled the mountains round about Elisha. 2 Kings 6: 17. **V. 12. Elisha saw.**—See v. 10. This was a token that God granted Elisha's request; otherwise Elijah would have been taken away so suddenly that Elisha would not have seen him. **The chariot of Israel.**—Good men are the true strength and defence of nations. **Rent them.**—In token of sorrow. **V. 13. Took up the mantle.**—The same that Elijah had cast upon him as a symbolical call to the prophet's office (1 Kings 19: 16, 19), now left to him as a sign that his prayer was fulfilled, and that he must henceforth be the leader and chief of the prophets. **V. 14. They parted.**—This miracle showed that he inherited his master's power. **V. 15. Bowed themselves.**—In acknowledgment of his authority as Elijah's successor.

INTRODUCTORY QUESTIONS.

What was the subject of our last lesson? Why did Naboth refuse to sell his vineyard to Ahab? How did Ahab get possession of it? What woe did Elijah pronounce upon him? How did Ahab die? Who succeeded him? With what warning was Elijah sent to Ahaziah? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What do you learn from Genesis about Enoch? What from Hebrews? When and by whom was Elijah seen on earth after his translation? Give an account of our Lord's ascension. What does Paul foretell about his second coming? By what miracles was it shown that the spirit rested on Elisha? What great event occurred on the day of Pentecost? Describe it.

QUESTIONS ON THE LESSON.

I. The Last Journey. vs. 1–8.

What did the Lord purpose to do with Elijah? Who went with him from Gilgal? What places did they visit? What did Elijah urge Elisha to do? What was Elisha's reply? What did the sons of the prophets say to Elisha? What did he answer? How did the two prophets cross the Jordan?

II. The Prophet's Ascension. vs. 9–11.

What did Elijah then say to Elisha? What did Elisha ask? On what condition did Elijah say his request should be granted? What took place as they went on and talked? What became of Elijah?

III. The Spirit on Elisha. vs. 12–15.

What did Elisha see? What did he cry? How did he show his grief? What became of the mantle of Elijah? What did Elisha do with it? What followed this act? What did the sons of the prophets say? What reverence did they show him?

QUESTIONS FOR FURTHER STUDY.

What three miracles of fire had Elijah wrought? When and how was Elijah called to the prophet's office? What were the schools of the prophets? Who else had crossed the Jordan on dry ground? What similar miracle was performed in the days of Moses? What did Elisha mean by the cry, "My father, the chariot of Israel, and the horsemen thereof?"

CLOSING WORDS.

Two instances of men taken up into heaven without suffering death are recorded in the Bible—Enoch among the patriarchs before the flood, and Elijah among the prophets. God has thus taught us the reality of that unseen world to which we are hastening. He does not translate his children generally to the heavenly inheritance without the pangs of death—but all of them he takes to himself—they are not, because God has taken them. A change like to that which Elijah experienced at his translation shall come upon those who are alive at the second coming of our Lord. 1 Thess. 4: 16–18. Great as was the distinction given to Elijah in his translation, a further and more glorious honor awaited him. In company with Moses he appeared at the Mount of Transfiguration and communed with our Lord "of his decease which he should accomplish at Jerusalem." Luke 9: 31.

CATECHISM.

Q. 37. *What benefits do believers receive from Christ at death?* A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What places did Elijah and Elisha visit together? *Ans.* Gilgal, Bethel and Jericho.
2. What parting request did Elisha make of Elijah? *Ans.* That a double portion of his spirit might rest upon him.
3. What was Elijah's answer? *Ans.* If thou see me taken from thee, it shall be so unto thee.
4. How were they separated? *Ans.* A chariot and horses of fire parted them, and Elijah went up by a whirlwind into heaven.
5. What did Elijah cry out as he saw it? *Ans.* "My father, my father, the chariot of Israel and the horsemen thereof!"

2 Kings 4: 18-37. THE SHUNAMMITE'S SON. B. C. 895.

Commit to memory vs. 32-35.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount Car'mel. And it came to pass, when the man of God saw her afar off, that he said to Ge-ha'zi his servant, Behold, *yonder is* that Shu'nam-mite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Ge-ha'zi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Ge-ha'zi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Ge-ha'zi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when E-li'sha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Ge-ha'zi, and said, Call this Shu'nammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

GOLDEN TEXT.

"I am the resurrection and the life."—John 11: 25.

LESSON PLAN.

1. The Child's Death. 2. The Mother's Appeal. 3. The Dead Restored.

HOME READINGS.

M. 2 Kings 4: 8-17 . . The Prophet's Chamber.
T. 2 Kings 4: 18-37 . . The Shunammite's Son.
W. Luke 7: 11-17 . . . . The Widow's Son Raised.
Th. Matt. 9: 18-26 . . . . The Ruler's Daughter Restored.
F. John 11: 17-44 . . . . Lazarus Raised.
S. Acts 9: 32-43 . . . . . Dorcas Raised.
S. 1 Cor. 15: 35-58 . . Believers to be Raised.

Lesson Hymn.—Westminster S. S. Hymnal, 60: "Tossed with rough winds." Other hymns, 57, 110, 243.

OPENING WORDS.

After the ascension of Elijah, Elisha appears to have visited the schools of the prophets which he took under his care. Then he went to Samaria, the capital of Israel, and made it his home. From this centre he made frequent circuits through the country, visiting the schools of the prophets, instructing the people, and retiring at intervals to Carmel. So frequently did he pass through Shunem, a village about three miles north of Jezreel, that a rich woman who lived there prepared a chamber for him with a balcony overhanging the wall of the house, and devoted it to his use. In reward for this kindness to his servant, God gave her a son. Our lesson tells us how this son was suddenly taken from her by death, and then miraculously restored to life in answer to the prophet's prayer. The *time* of this lesson is about B. C. 895-892; the *places*, Shunem, Mount Carmel.

HELP IN STUDYING THE LESSON.

V. 18. Was grown.—To childhood. **To the reapers.**—In his father's fields. **V. 19. My head.**—It was probably a sunstroke, followed by inflammation of the brain. **V. 20. Then died.**—It was a case of actual death, not of swooning, nor the appearance of death. **V. 21. On the bed of the man of God.**—Where he would not be likely to be discovered. **Shut the door.**—Determined to keep the matter secret. **V. 12. Called unto her husband.**—From the house, which probably looked upon the field where he was working. **The man of God.**—She evidently had a secret hope that Elisha could restore her son to life, as Elijah had restored the son of the widow of Zarephath, of which she had doubtless heard. 1 Kings 17: 19. **V. 23. Wherefore wilt thou go?**—He saw no reason for the journey, nor had he any suspicion of the child's death, supposing the sickness to be only a passing headache. **V. 25. Mount Carmel.**—Sixteen miles from Shunem. **V. 26. Run now.**—A mark of great courtesy, showing his high esteem for her. The haste with which she was coming probably led him to think there was something wrong. **It is well.**—Rather, "peace;" the usual Oriental salutation. With that she wished to stop the conversation. **V. 27. Caught him by the feet.**—As a suppliant after the Oriental manner. Matt. 18: 29; Luke 8: 41. **Hath hid it from me.**—It is no sign of knowledge never to admit ignorance. **V. 28. Did I desire a son?**—Was I thus blessed only to be visited with sorrow? **Did I not say, Do not deceive me?**—Implying that if the child is now taken away, the promise was a deception. **V. 29. Gird up thy loins.**—Gather up thy robe for a rapid journey. **My staff.**—The symbol of the prophet's office. **Salute him not.**—

Oriental salutations consumed time, and the message required haste. **Lay my staff upon.**—In his faith he thought that would suffice to restore the child. **V. 30. I will not leave thee.**—An urgent request that he would go in person with her. She had no faith in the staff. She wanted the living presence of the prophet, his sympathy and aid. **V. 31. Neither voice nor hearing.**—The dead gave no sign of life; because of the prophet's change of purpose there was no response to the first claim of faith. The Lord delayed the miracle for his personal intercession. **Is not awaked.**—Death is often spoken of as a sleep. 1 Kings 1: 21; John 11: 11; Acts 7: 60. **V. 33. Prayed unto the Lord.**—Conscious of his dependence on God to do the work. Prophets could work no miracle but by the divine permission and power. **V. 34. Lay upon the child.**—Typical acts like those of our Lord in some of his miracles. Mark 8: 24, 25; John 9: 6. See also 1 Kings 17: 21; Acts 20: 10. Not the prophet's body, but the power of the prophet's God, in answer to his prayer, gave warmth and life to the child. **Waxed warm.**—Evidence of returning life. **V. 35. Sneezed.**—Restored breath. **V. 37. Bowed herself.**—In profound reverence and gratitude.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? How was Elijah taken from the earth? Who succeeded him in the prophet's office? What places did Elisha visit after the ascension of Elijah? What miracles did he perform? By what kings was he consulted? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

Where was Shunem? At whose house did Elijah stay when in that town? What provision did they make for his comfort? How were they rewarded? Give an account of the raising of the widow's son. Of the ruler's daughter. Of Lazarus. Of Dorcas. What is foretold of the resurrection of all believers?

QUESTIONS ON THE LESSON.

I. The Child's Death. vs. 18–21.

Where was the child when he was taken sick? Of what did he complain to his father? Where was he sent? How long did he live? Where did his mother place him?

II. The Mother's Appeal. vs. 22–28.

What did the mother then do? Why did her husband think the errand strange? Where did she find the prophet? Whom did the prophet send to meet her? What did he tell his servant to ask her? How did she reply? What did she do when she came to the prophet?

III. The Dead Restored. vs. 29–37.

What did the prophet tell Gehazi to do? What did the mother say to the prophet? What was the result of Gehazi's errand? What word did he bring back? What did Elisha find when he came into the house? Whose help did he seek? What did he do to the child? What result followed? By whose power was the miracle wrought?

QUESTIONS FOR FURTHER STUDY.

How did the woman show her faith? What woman in gospel times showed like faith? Why did Elisha stretch himself so closely upon the child? How did Christ's miracles in raising the dead differ from the prophet's? By whose power will the dead be finally raised? What benefits will believers then receive from Christ? What further account does the Bible give of the Shunammite woman?

CLOSING WORDS.

Our severest trials often spring from our dearest comforts; it is equally true that not unfrequently our greatest joys come out of our greatest griefs. As the Shunammite opened her heart and her house to the prophet of the Lord, so should we open our hearts and homes to the greater Prophet who is knocking at our doors. From Heb. 11: 35, we learn that it was in answer to the woman's faith that she received her dead raised to life again. It was her faith that led her to seek the prophet's aid; in her trial she held firmly to the word of promise, and, in answer to the prophet's prayer of faith, her son was given back to her. It was neither the staff, nor the breath of the prophet, nor the warm contact of the living with the dead, that brought back life to the child. It was the prayer of faith that moved the divine power. That alone could restore the boy to his stricken mother. Faith may not *now* bring back the dead to life, yet it always brings victory over death. It looks forward to the day of resurrection, when our Lord will restore the child to the mother and the friend to the friend, never again to be parted.

CATECHISM.

Q. 38. *What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What great trouble came upon the Shunammite woman? *Ans.* Her only son died very suddenly.
2. Whom did she seek in her trouble? *Ans.* The prophet Elisha.
3. What did the prophet first do? *Ans.* He sent Gehazi, his servant, to lay his staff upon the child.
4. What did he afterward do? *Ans.* He returned with the mother, and in answer to his prayer the child was restored to life.

2 Kings 5 : 1-16. # NAAMAN THE SYRIAN. B. C. 894.

Commit to memory vs. 10-14.

1 Now Na'a-man, captain of the host of the king of Syr'i-a, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syr'i-a: he was also a mighty man in valor, *but he was* a leper.

2 And the Syr'i-ans had gone out by companies, and had brought away captive out of the land of Is'ra-el a little maid; and she waited on Na'a-man's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Sa-ma'ri-a! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Is'ra-el.

5 And the king of Syr'i-a said, Go to, go, and I will send a letter unto the king of Is'ra-el. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Is'ra-el, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Na'a-man my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Is'ra-el had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when E-li'sha the man of God had heard that the king of Is'ra-el had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Is'ra-el.

9 So Na'a-man came with his horses and with his chariot, and stood at the door of the house of E-li'sha.

10 And E-li'sha sent a messenger unto him, saying, Go and wash in Jor'dan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Na'a-man was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 *Are* not Ab'a-na and Phar'par, rivers of Da-mas'cus, better than all the waters of Is'ra-el? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jor'dan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Is'ra-el: Now therefore I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

GOLDEN TEXT.

"Wash me, and I shall be whiter than snow."—Ps. 51 : 7.

LESSON PLAN.

1. What a Child Can Do. 2. What a King Cannot Do. 3. What the Lord Can Do.

HOME READINGS.

M.	2 Kings 5 : 1-16	Naaman the Leper.
T.	2 Kings 5 : 20-27	Gehazi the Leper.
W.	Num. 12 : 1-16	Miriam the Leper.
Th.	Mark 1 : 35-45	The Leper of Capernaum.
F.	Luke 17 : 1-19	Ten Lepers Healed.
S.	Zech. 13 : 1-9	A Fountain for Uncleanness.
S.	Ps. 51 : 1-19	Whiter than Snow.

Lesson Hymn.—Westminster S. S. Hymnal, 227: "There is a fountain." Other hymns, 56, 62, 85, 98.

OPENING WORDS.

After the battle in which Ahab, king of Israel, was slain (see 1 Kings 22 : 29-37), Benhadad II., king of Syria, withdrew his forces to his own country. But the Syrians, in small bands, continued to make incursions into the land of Israel, seizing booty and carrying away captives. In ancient warfare it was usual for the king and commander of the army to claim and receive a proportion of the spoils. This was also the custom in petty engagements of a plundering character. In this way a little Hebrew maid had become a slave in the family of Naaman, the commander of the Syrian army, who was afflicted with leprosy. In Syria this did not exclude a man from social and public life, as in Israel. The *time* of this lesson is B. C. 894, during the reign of Jehoram, the son of Ahab; the *places*, Damascus, the capital of Syria, and Samaria.

HELP IN STUDYING THE LESSON.

V. 1. Captain of the host.—Commander-in-chief. **Deliverance.**—Victory over the Assyrians, which secured the independence of Syria. **Leper.**—Leprosy is a very common disease in the East. It is incurable by human means, and is often used as a type of sin. **V. 2. By companies.**—In plundering parties. **Captive.**—Prisoners taken in war were held as slaves. **A little maid.**—Not necessarily a child; a young maiden. **V. 3. Would God.**—O that God would will it! **The prophet.**—Elisha, of whom she had heard before her captivity. **He would recover him.**—Elisha had not cleansed any lepers in Israel (Luke 4 : 27), yet from his other miracles she believes that he could do it. **V. 4. One went in.**—Rather, "he went in," that is, Naaman. The faith of the maiden made an impression on her master, and he eagerly caught at any hope of cure. **His lord.**—Benhadad II., the king of Syria. **V. 5. Go to, go.**—Do not delay. **The king of Israel.**—Jehoram, the son of Ahab. **Ten talents of silver.**—Equal to about $17,500. **Six thousand pieces of gold.**—About $37,500. **Ten changes of raiment.** Costly robes, gifts of honor in the East. **V. 6. That thou mayest recover him.**—Have him cured. **V. 7. Rent his clothes.**—In alarm and terror. **Am I God?**—Leprosy was so utterly incurable by human means that Jehoram thought the king of Syria sought an occasion of war by asking an impossibility. He knew the wonderful powers of Elisha, but he did not think the prophet could do anything in a case like this. **V. 8. That there is a prophet in Israel.**—That in spite of the nation's apostasy, God still makes his saving power manifest in Israel. **V. 9. Stood at the door.**—Expecting the prophet to come out to him. **V. 10. Elisha sent a**

messenger.—Thus rebuking the pride of Naaman. **Go and wash.**—Compare John 9: 7. The command was given to test his faith, not because there was any healing virtue in the waters of Jordan. **Thy flesh shall be clean.**—Shall be restored to its healthy condition. **V. 11. Naaman was wroth.**—His pride was wounded both by the prophet's manner, and by the mode of cure prescribed. The gospel does not regard the distinctions of men. It has one simple message for all. **V. 12. Abana.**—The modern Barada, a beautiful stream which flows through Damascus. **Pharpar.**—The modern Awaj; a sparkling stream eight miles from the city, flowing across the plains of Damascus. **V. 14. Was clean.**—So the blood of Jesus cleanses from all sin. **V. 15. Returned.**—Compare the case of the Samaritan leper in the "Home Reading" for Friday. **Take a blessing.**—Receive the gifts I have brought. **V. 16. He refused.**—So Christ's cleansing, saving work is without money and without price.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? What similar miracle did our Saviour work? In what did they differ? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What was the cause of Miriam's leprosy? How was she cured? What request did a leper make to our Lord? What did our Lord reply? How did our Lord heal ten lepers? What did one of them do? Of what people was he? What did Jesus say? What did Zachariah prophesy about a fountain for sin and uncleanness? How was this prediction fulfilled? What was David's prayer?

QUESTIONS ON THE LESSON.

I. What a Child Can Do. vs. 1–4.

Who was Naaman? With what disease was he afflicted? Who was the servant of Naaman's wife? What did she say to her mistress? Why did she think so? What does this show about her early training? *What does her conduct teach us?*

II. What a King Cannot Do. vs. 5–9.

What was told the king of Syria? What did he say? To whom did he send Naaman? What presents did Naaman take with him? Who was then king of Israel? What did Benhadad's letter contain? How did Jehoram receive it? For what purpose did he think it sent? What message did Elisha send? To whom did Naaman then go?

III. What the Lord Can Do. vs. 10–16.

What message did Elisha send to Naaman? How did Naaman feel when he received the message? What had he thought? What did he say of the rivers of Damascus? What did he do? What did his servants say to him? What did Naaman then do? What was the result? By whose power was this cure wrought? How did Naaman show his gratitude? Why did Elisha refuse his presents?

QUESTIONS FOR FURTHER STUDY.

In what respects is leprosy a type of sin? How many times did the Israelites go about Jericho? How many times did Elijah pray for rain? Why was Naaman required to wash seven times? What connection was there between his washing in Jordan and his cure? Of what sin was Gehazi guilty? How was he detected? How punished? What further account is given of him?

CLOSING WORDS.

Our lesson shows us that even a child may find opportunities for doing good. If the little captive maiden had not spoken of the good prophet in Israel, in all probability Naaman would have continued a leper until his death. In the kindness of her heart, she forgot the wrong done to her country and to herself in her captivity, and sought the good of her afflicted master. So we are to do good to all, to those who treat us badly, as well as to our friends. The Bible speaks of sin as the leprosy of the soul. With this fearful disease all mankind are affected. There is but one Physician, the Lord Jesus Christ, who can remove it. In him a fountain for sin and for uncleanness has been opened. The blood of Jesus Christ, the Son of God, cleanses from all sin. And this cure is offered without money and without price. Have you washed in this fountain and been made clean? Be willing to take God's healing in God's way. "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean?"

CATECHISM.

Q. 39. *What is the duty which God requireth of man?* A. The duty which God requireth of man is, obedience to his revealed will.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. Who was Naaman? *Ans.* Commander of the Syrian army, a mighty man of valor, but a leper.
2. How did he hear of the prophet Elisha? *Ans.* From a captive Hebrew maid, who said the prophet could cure him.
3. To whom did the king of Syria send Naaman when he heard this? *Ans.* To the king of Israel, to be recovered from his leprosy.
4. What message did Elisha send to the king? *Ans.* Let him come to me, and he shall know that there is a prophet in Israel.
5. How was Naaman cured? *Ans.* By the prophet's command he went and dipped himself seven times in Jordan, and was clean.

LESSON XIII. September 27, 1885.

1 Kings 12 : 6–
2 Kings 5 : 16.

QUARTERLY REVIEW.

B. C. 975–894.

GOLDEN TEXT.

"Thou art great, and doest wondrous things: thou art God alone."—Ps. 76 : 10.

HOME READINGS.

M. 1 Kings 12 : 1–33.....Jeroboam.
T. 1 Kings 16 : 1–17 : 34...Omri, Ahab, Elijah.
W. 1 Kings 18 : 1–46.....Elijah and the Prophets of Baal.
Th. 1 Kings 19 : 1–21.....Elijah at Horeb.
F. 1 Kings 21 : 1–29.....Story of Naboth.
S. 2 Kings 2 : 1–24 .....Elijah Translated.
S. 2 Kings 4 : 8–5 : 16.....Elisha's Miracles.

REVIEW CHART.—Third Quarter.

Studies in Kings.	*Title.*	*Golden Text.*	*Lesson Plan.*
1.—1 Kings 12 : 6–17.	Revolt of the Ten Tribes.	He that walketh—Prov. 13 : 20.	1. Counsel. 2. Choice. 3. Consequences.
2.—12 : 25–33.	Idolatry Established.	Thou shalt have no other gods—Ex. 20 : 3.	1. The Lord forsaken. 2. The idols set up. 3. False worship established.
3.—16 : 23–34.	Omri and Ahab.	The way of the wicked—Prov. 15 : 9.	1. Omri's wicked reign. 2. Ahab's worse reign.
4.—17 : 1–16.	Elijah the Tishbite.	So he went—1 Kings 17 : 5.	1. Elijah before Ahab. 2. Elijah at Cherith. 3. Elijah at Zarephath.
5.—18 : 1–18.	Elijah Meeting Ahab.	Ye have forsaken—1 Kings 18 : 18.	1. Ahab and Obadiah. 2. Obadiah and Elijah. 3. Elijah and Ahab.
6.—18 : 19–29.	The Prophets of Baal.	If the Lord be God—1 Kings 18 : 21.	1. The people gathered. 2. The test proposed. 3. The failure of Baal.
7.—18 : 30–46.	The Prophet of the Lord.	The Lord he is God—1 Kings 18 : 39.	1. The Lord's altar repaired. 2. The answer by fire. 3. The answer by rain.
8.—19 : 1–18.	Elijah at Horeb.	And after the fire—1 Kings 19 : 12.	1. The prophet's despondency. 2. The angel's ministry. 3. The divine appearance. 4. The divine message.
9.—21 : 4–19.	The Story of Naboth.	Thou hast sold thyself—1 Kings 21 : 20.	1. A weak man. 2. A wicked woman. 3. A bad bargain.
10.—2 Kings 2 : 1–15.	Elijah Translated.	Enoch walked with God—Gen. 25 : 4.	1. The last journey. 2. The prophet's ascension. 3. The spirit on Elisha.
11.—4 : 18–37.	The Shunammite's Son.	I am the resurrection—John 11 : 25.	1. The child's death. 2. The mother's appeal. 3. The dead restored.
12.—5 : 1–16.	Naaman the Syrian.	Wash me, and—Ps. 51 : 7.	1. What a child can do. 2. What a king cannot do. 3. What the Lord can do.
13.—1 Kings 12 : 6–2 Kings 5 : 16.	Review.	Thou art great—Ps. 76 : 10.	

REVIEW QUESTIONS.

I. Who was the first king of Israel? How long did he reign? Give an account of his death. Whom did the Lord choose to succeed Saul? When and by whom was David first anointed king? What was his first great exploit? What were the leading events in his life before the death of Saul?

II. By which of the tribes was David then made king? What city was his capital? How long did he reign in Hebron? Who was made king by the other tribes? How did his reign end? What did all the tribes then do? What city did David make his capital? How long did he reign in Jerusalem? What were the leading events of his reign? What part of the Bible did he write?

III. Who succeeded David? At what age did he become king? How long did he reign? What was the great event of his reign? What the extent of his kingdom? What the general character of his reign? What books of the Bible did he write? What do we learn from his early years? What from his later years?

IV. Who succeeded Solomon as king? What important event marked the beginning of his reign? What caused the revolt of the ten tribes? Whom did they make king? What was the character of Jeroboam? How did he make Israel to sin?

V. Name the kings of Israel in order from Jeroboam to Omri. What was the character of each? What city did Omri make his capital? Who succeeded him? What was the character of Ahab? Whom did he marry? What idolatrous worship did he introduce?

VI. Who was Elijah? What judgment did he denounce against Israel? Where was he concealed during the famine? What miracles did he perform? What did the Lord then command him to do?

VII. Describe the meeting of Elijah and Ahab? What did Elijah direct the king to do? Where were the people gathered? What did Elijah say to them? What test did he propose? What did the priests of Baal do? With what result? How did the Lord answer the prayer of Elijah? What was done with the priests of Baal? What further answer to prayer was given?

VIII. Who was Jezebel? What threatening message did she send to Elijah? How did it affect him? Where did he go? How did the Lord appear to him in Horeb? What did he command the prophet to do?

IX. Tell the story of Naboth. What did Ahab do after the death of Naboth? Who met him then? What judgments did Elijah denounce against him? How were these judgments fulfilled? How was the mission of Elijah ended? Give an account of his translation.

X. Who succeeded Elijah as prophet? Where was Shunem? What miracle did Elisha work there? Describe it. Who was Naaman? Who told him of the prophet Elisha? How was he cured of his leprosy?

REVIEW EXERCISE.

Singing.—*Westminster S. S. Hymnal*, No. 125: "Each day to live for Jesus."

LESSON I. **Superintendent.**—What did Rehoboam say to the elders of Israel when they asked him to lighten their burdens?

School.—My father made your yoke heavy, and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.

II. **Supt.**—What false worship did Jeroboam establish?

School.—He made two calves of gold, and said unto the people, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt.

III. **Supt.**—What is recorded of Ahab?

School.—Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

IV. **Supt.**—What judgment did Elijah foretell to Ahab?

School.—As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Supt.—What promise of the Lord did Elijah speak to the widow of Zarephath?

School.—The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

Singing.—*Westminster S. S. Hymnal*, No. 90: "Weary of wandering from my Saviour."

V. **Supt.**—What did Ahab say to Elijah when he met him?

School.—Art thou he that troubleth Israel?

Supt.—What was Ahab's reply?

School.—I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baal.

VI. **Supt.**—What followed the prayer of the priests of Baal for fire to consume their sacrifice?

School.—There was neither voice, nor any answer, nor any that regarded.

VII. **Supt.**—How was Elijah's prayer answered?

School.—The fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

VIII. **Supt.**—What complaint did Elijah make to the Lord at Horeb?

School.—I have been very jealous for the LORD God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

Singing.—*Westminster S. S. Hymnal*, No. 118: "Now the sowing and the weeping."

IX. **Supt.**—What message was Elijah commanded to deliver to Ahab in the vineyard of Naboth?

School.—Thus saith the *Lord*, Hast thou killed, and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

X. **Supt.**—How was Elijah taken from Elisha?

School.—Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

XI. **Supt.**—How did Elisha raise the Shunammite's son to life?

School.—He went in and shut the door upon them twain, and prayed unto the Lord; . . . and he stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

XII. **Supt.**—What message did Elisha send to Naaman?

School.—Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

Supt.—What followed his obedience?

School.—He went down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean.

Singing.—*Westminster S. S. Hymnal*, No. 227: "There is a fountain filled with blood."

Review-drill on Titles, Golden Texts, Lesson Plans, Questions for Review, and Catechism Questions.

Singing.—*Westminster S. S. Hymnal*, No. 146: "Jesus, immortal King, arise."

LESSON HYMNS FOR THIRD QUARTER.

From Westminster S. S. Hymnal.

125 *LESSON I.*

Each day to live for Jesus!
How blessed life would be,
If gratefully, dear Saviour,
We gave each day to thee!
Thy love to us, so boundless,
We never can repay,
But we a loving service
May render day by day.

Each day to speak for Jesus,
With sympathy and love,
To those who're sorely tempted,
And bid them look above,
Where Christ, the only Refuge,
Is waiting to receive
All those who need a helper,
And on his name believe.

Each day to work for Jesus—
To try, for his dear sake,
Wherever he has placed us,
The bread of life to break;
To do some deed of kindness,
Another's burden bear,
And with the poor and needy
Our blessings freely share.

Then help us all, dear Saviour,
This blessed life to know—
Our hearts with love o'erflowing,
Each day like thee to grow;
Thy Spirit dwelling in us,
May this our mission be—
In consecrated service
To give ourselves to thee.

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213 *LESSON II.*

Jesus is all in all to me;
Glory and grace in him I see,
Wisdom and riches, truth and love,
Mercy and goodness from above.

REFRAIN.—Low at thy feet I humbly fall,
Jesus, my Saviour, all in all.
Glory to thee, O Lord of all,
Jesus, my Saviour, all in all.

Jesus is all in all to me;
Unto his arms of love I flee;
Casting on him my load of care,
Jesus, my Saviour, hears my prayer.—REF.

Jesus is all in all to me:
Jesus from sin can set me free;
Jesus it is who calms my fears,
Hushes my sorrows, dries my tears.—REF.

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90 *LESSON III.*

Weary of wandering from my Saviour,
Humbly again I'll seek his face,
Pleading his promises to save me,
Tasting again his pardoning grace,
Jesus, my Saviour, have mercy,
Freely forgive and restore;
Oh, for thy love have compassion,
Keep me from sin evermore.

Helpless I come, my sin confessing;
Trusting in thee, why need I fear,
Knowing that all so heavy-laden
Surely will find thee ever near?
Take, then, dear Saviour, my burden;
Teach me to walk in thy way;
Tenderly shelter and keep me;
Be thou my help and my stay.

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255 *LESSON IV.*

I will lift up mine eyes unto the hills from whence cometh my help.

My help cometh from the Lord which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel, shall not slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore. Amen.

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66 *LESSON V.*

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack;
His wisdom ever waketh,
His sight is never dim;
He knows the way he taketh,
And I will walk with him.

Green pastures are before me
Which yet I have not seen;
Bright skies will soon be o'er me
Where darkest clouds have been;
My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And he will walk with me,

1 *LESSON VI.*

Ye servants of God! your Master proclaim,
And publish abroad his wonderful name;
The name, all-victorious, of Jesus extol;
His kingdom is glorious and rules over all.

Salvation to God, who sits on the throne!
Let all cry aloud, and honor the Son:
The praises of Jesus the angels proclaim,
Fall down on their faces and worship the Lamb.

Then let us adore and give him his right,
All glory and power, and wisdom and might;
All honor and blessing, with angels above,
And thanks never ceasing, and infinite love.

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12 *LESSON VII.*

God of eternal truth,
Joyful we praise thee;
Thou hast delivered us,
Thou art our King;
Oh, let the anthem roll
Sweetly on, from pole to pole,
Till every living soul
Praise to thee shall sing.

REFRAIN.—Zion, thy King behold!
Rise in thy beauty;
Sing! for the night is past;
Thy light has come.

Swell your triumphant songs,
Angels in glory!
There let your golden harps
Ring evermore;
From Eden's lovely plain,
Where immortal pleasures reign,
Hail him who lives again,
Praise him and adore.—REF.

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118 *LESSON VIII.*

Now the sowing and the weeping,
Working hard and waiting long;
Afterward the golden reaping,
Harvest home and grateful song.

REFRAIN.—Then work, work for Jesus;
Toil through the cloud or sun
Till the Master bids thee rest
From labor when thy work is done.

Now the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward the plenteous bearing
Of the Master's pleasant fruit.—REF

Now the training, strange and lowly,
Unexplained and tedious now;
Afterward the service holy,
And the Master's "Enter thou!"—REF.

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146 *LESSON IX.*

Jesus, immortal King, arise—
Rise and assert thy sway,
Till earth, subdued, its tribute bring,
And distant lands obey.

Send forth thy word, and let it fly
This spacious earth around,
Till every soul beneath the sun
Shall hear the joyful sound.

From sea to sea, from shore to shore,
May Jesus be adored,
And earth, with all her millions, shout
Hosannas to the Lord.

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88 *LESSON X.*

Enthroned on high, almighty Lord,
The Holy Ghost send down;
Fulfill in us thy faithful word,
And all thy mercies crown.

Spirit of life and light and love,
Thy heavenly influence give;
Quicken our souls, born from above,
In Christ that we may live.

His love within us shed abroad—
Life's ever-springing well—
Till God in us and we in God
In love eternal dwell.

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60 *LESSON XI.*

Tossed with rough winds and faint with fear,
Above the tempest, soft and clear,
What still, small accents greet mine ear?
'Tis I! be not afraid!

REF.—'Tis I! 'tis I! 'tis I! be not afraid!
'Tis I! thy Lord, thy Life, thy Light—
'Tis I! be not afraid!

These raging winds, this surging sea,
Bear not a breath of wrath to thee:
That storm has all been spent on me.
'Tis I! be not afraid!—REF.

When on the other side thy feet
Shall rest where welcome thousands meet,
One well-known voice thy heart shall greet:
'Tis I! be not afraid!—REF.

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227 *LESSON XII.*

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

Dear dying Lamb, thy precious blood,
Shall never lose its power
Till all the ransomed Church of God
Be saved, to sin no more.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

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